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On the door of a high school guidance office the following notice greeted the students at the beginning of the year: "If you think education is tough, try ignorance."

# Calvinist Contact

Second Class Mail  
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and Lewiston, N.Y. — see page 2

39th year of publication,  
No. 1894, September 30, 1983

## Artists are glad to be alive



TORONTO, Ont. (Ass'n of Mouth and Foot Painting Artists) — It was apparent to the onlooker that everyone invited to the premier showing of a unique film about the life of the well-known handicapped mouth painter Mykola Bidniak was impressed by his artistic achievements and that of three other disabled artists.

Margret Birch, M.P.P.

Parliamentary Assistant to the Premier of Ontario, had some moving comments when she officiated at the premier showing of the film "Glad to be Alive." The film is a documentary about the life of mouth painter and commercial artist Mykola Bidniak. It portrays a disabled artist and his day to day challenges to survive. Also featured in the film are some other

## Christian workers executed in Communist China

HONG KONG (Inter-Aid) — Two Hong Kong-based Chinese Christian workers, Ho Yan-kit (known as John Lee) and Lam Zha-wing (Ah-Tong) were executed in Canton, China, on September 5, according to the New China News Agency.

The two well-known missionaries entered Mainland China March 21, 1983, on a Christian mission, but were arrested March 29 and falsely charged with the political crime of being Taiwan spies. The trumped-up charges included "stealing important communist documents" and "attempting to establish urban guerilla troops, and underground storage houses and a radio station."

The news agency stated that Ho, the 39-year-old China worker and his close companion Lam were first sentenced to death by the Canton People's Intermediate Court. They appealed to the Supreme People's Court in Peking, but to no avail. The death sentence was finally confirmed by the Guangdong Provincial Higher Court September 5 and summarily carried out.

The immediate release of the news over communist airwaves and the subsequent reporting of the event in seven Hong Kong newspapers was a



stunning blow to the Christian community in Hong Kong, contacts in the British Crown Colony reported. Persecution against Christians inside China has been stepped up in recent months, according to underground church sources, and many home churches are forbidden to gather for services.

## More than four and a half billion of us!

WASHINGTON (AP) — The world has registered its biggest 12-month population increase in history, reaching 4,721,887,000 people by mid-June, the U.S. Census Bureau says.

More than half the world's people live in the five largest countries — China with 1,059,802,000 people, India with 730,572,000, the Soviet Union with 272,308,000, the United States with 234,193,000 and Indonesia with 160,932,000.

Despite its size, Canada ranks well down the list with 24,343,000 people.

The U.S. Census Bureau said yesterday the world has grown by almost one billion people since 1970. But the one-year increase of 82,077,000 people last year was a record — more than the combined populations of Canada and Britain.

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# Calvinist Contact

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## Op/Ed

### Guest editorial

## Can a calvinist Christian be a happy Christian?

**Nick Loenen**

Who of us does not desire emotional stability, contentment, and inner repose? The gospel promises that Christ is the key to these. Do Christ's followers, in particular, do reformed Christians display these qualities?

Sometimes yes; often not. Why is this so?

It is possible to accept the gospel intellectually, to give rational assent, while remaining emotionally in doubt. It is one thing to acknowledge God as Creator and sustainer, it is quite another to experience God's providence as a father's love for oneself. It is one thing to assent that justification is by faith through grace, but quite another to simply surrender to God and feel safe about it.

This disjunction between the knowledge of the head and the experience of the heart is often most acute during personal injury or distress. Such trials do not always cause us to doubt the gospel, but we do experience uncertainty on an emotional level. Saying that everything happens according to God's wise counsel does not necessarily make us feel secure. To feel secure requires more than an assertion that God controls all. It requires one to joyfully embrace God's plan for one's life, and to eagerly anticipate what good he has in store for us next. Anything short of this indicates failure to surrender emotionally.

However, such emotional uncertainty is not limited to periods of personal trial; we often experience a certain amount of anxiety about our relationship to God, in spite of our confession that Jesus saves through grace, and grace alone.

That reformed believers do not always experience the peace and joy of salvation is to me a fact. This editorial seeks to discover the root-causes for our lack of inner repose and child-like trust within Calvinism itself.

Calvinism, when put into practice, leads to much activity — a search for a Christian lifestyle. In addition, this life-style becomes an indicator of one's eternal destination. These are the two root-causes.

That Calvinism leads to activism can best be seen by contrasting Calvin and Luther.

For Luther, particularly the early Luther, true religion was exhausted in the justification of the sinner. God reached down into a sinful world and from pure grace redeemed people. The rebirth and justification of the winner, with its attendant inner joy and peace, was the main focus of religion. Good works were naturally discounted. Should rebirth result in a life of sanctification, this was wonderful; but sanctification could in no wise contribute to justification; besides, the best of our works are impure.

Calvin, coming after Luther, took all this as his point of departure to then move significantly beyond Luther. God's reach to save a sinner was only the beginning for Calvin; a life of holiness before the Lord must follow. The main focus of religion is not the forgiven sinner but God's holiness.

For Luther the God-man relationship culminates in the joy of sinner who knows himself forgiven. For Calvin this joy must manifest itself in a life-long attempt to render all things holy unto the Lord. Luther's religion affects

people internally but leaves the world much as it is. Calvin's religion also affects people internally, but these people are then duty-bound to turn the world upside down.

Using good works as the criteria for determining one's relationship to God is a most precarious enterprise in that our estimation of what constitutes a good work is fallible. However, more to the point, I do not think designating good works as the sign of one's election is conducive to inner peace, repose, and calm assurance.

In fact, the very opposite might result. It induces people to a frantic scrutiny of their lives for evidence of their election. When such evidence is lacking, one might well force oneself to do good works, thereby, of course, destroying the goodness of such works. Taking good works as the sign of one's election results in much self-examination. The focus shifts from the power of Jesus to one's own tenacity for good works.

One may well ask now, should we turn Lutheran? No. Lutheranism can also lead to anxiety. For Luther knowledge of election comes from inner assurance. Lutheranism tends to look for a sudden profound conviction of sin accompanied by an emotional inner assurance of faith and salvation. Consequently, there is a danger to tailor the preaching and liturgy to elicit such responses by playing on peoples' emotions. Pentecostals of our day sometimes practise an exaggerated form of this. Such practises do not bespeak inner repose; they are frantic attempts to attain it.

Secondly, this editorial does not mean to wean anyone from Calvinist Christianity. The beauty of Calvinism is that it places all things at Jesus' feet; but in so doing the Calvinist, in spite of his theory, tends to take himself and his role in the sanctifying process too seriously. As a result he becomes a little nervous and might forget to fully surrender to his Lord.

Human responsibility is good and much needed, but it should not be severed from the Lord who gives it. We must accept responsibility while leaving the outcome of our efforts to him. God demands perfection, and the best of our talents and time. However, this need not make us anxious. We must place first things first; and first comes God's love which remains regardless of how we perform.

Within this perspective inner repose and emotional security have a place. It is difficult but not impossible for Calvinists to experience this. The difficulty does not occur in Calvinist theory, but its practise.

This difficulty may be avoided by keeping a proper perspective, not by lessening the drive for sanctification and its resulting activism. This is not a call for an inner-closet, pietistic Christianity, but a reminder that even though we must work while it is day, our salvation does not depend on it.

*Nick Loenen is western representative of the Association for Advanced Christian Scholarship. He lives in Richmond, BC.*

## Letters

From a newsletter for Presbyterians,  
August 1983

The Calvinist Contact, a distinguished independent weekly published in St. Catharines, Ontario and serving a largely Christian Reformed Church readership across Canada, carried an extensive report of our General Assembly written by our own church's Bob Bernhardt. In an otherwise concise and well-written account, one delightful "typo" crept in. A sentence that, presumably, should have read "Recent assemblies have been thrashing through some ... etc." Come to think of it, maybe it wasn't a typo.



over 15 years ago to ordain women as ministers and elders" read instead: "Recent assemblies have been trashing through some ... etc." Come to think of it, maybe it wasn't a typo.

### Maiden editorial puzzles reader

After reading your editorial of September 2, I would like to make a few comments, because I am in the same mood as the subscriber from "Het Parool" on the front page. My comments are directed to the last 2 paragraphs of your theme "Centrality of the kingdom."

You state that we may claim all of life for Christ, but we must be strategically wise. Why fight battles that do not promise victory?

Throughout history people proclaiming to be Christians have done exactly this very thing. The odds were stacked against them; there was no assured victory. The strategy may have been

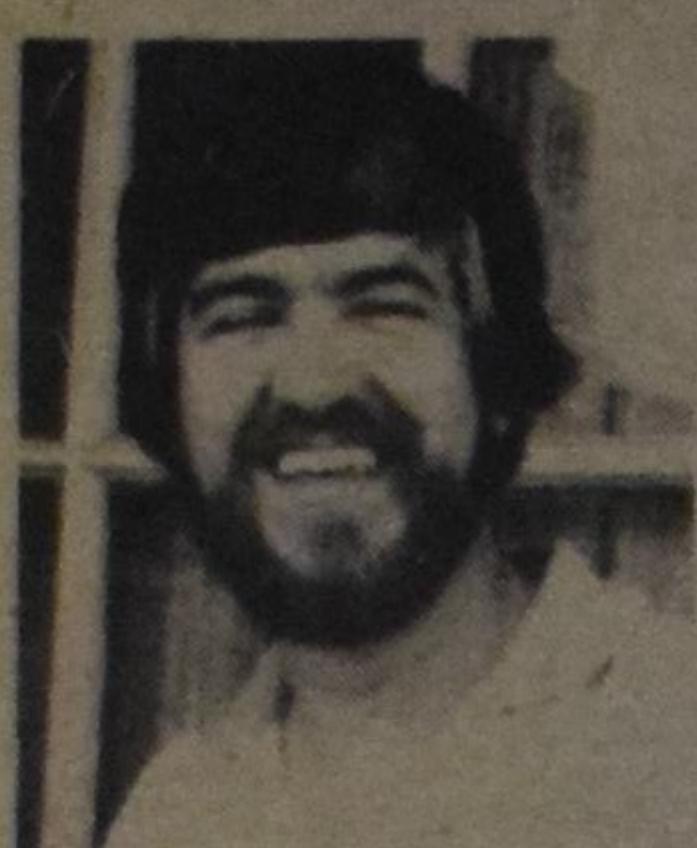
bad and yet they fought with words (struggle for Christian education in the old country etc.) and they fought with swords as well (freedom of religion). In spite of the odds against them, the Lord blessed these efforts and indeed Satan had to surrender territory.

And further, your last paragraph puzzles me. Without being militaristic or violent, we sometimes have to oppose people who represent evil power. The meek shall inherit the earth indeed, but we should not take this out of context.

Could it be that you favour the Peace Movement as we know it today with all of its ramifications?

Dirk R. Woudstra,  
Orono, Ont.

## JUST A MOMENT/HERMAN PRAAMSMA



"Since I do not foresee that atomic energy is to be a great boon for a long time, I have to say that for the present it is a menace. Perhaps it is well that it should be. It may intimidate the human race into bringing order into its international affairs, which, without the pressure of fear, it would not do." (Albert Einstein, 1945)

Nuclear weapons are evil. Instruments to blot out millions of civilians without distinction at the push of a button can hardly be described in other terms. They are a menace. Einstein had that part right at least.

And you can test it out in just a moment. Ask yourself the question: "Should America ever wage an aggressive war using nuclear weapons? Would I push the button for that?" Of course not!

Ask yourself the further question: "In the event of a nuclear attack by an enemy, should America strike back by taking as many people on the other side as possible with it? Would I push *that* button?"

Evil scenarios, aren't they? Evil weapons, devil power, Armageddon power. Einstein's menace.

Alright. That there's nothing good or desirable about warheads we all know. But ... was Einstein right about the second part as well? That we need these evil weapons, that they are a legitimate and perhaps necessary tool in intimidation, so that a semblance of order can be preserved? Are they a regrettable but inescapable deterrent?

Or should you and I join the ranks of the marchers and the protesters and say in no uncertain terms: rid us of these obscene tools of destruction!

At present East and West try to bargain from positions of power. They need to build newer and better weapons continually in order to bargain for the dismantling of those same weapons. It's the Alice in Wonderland scenario, the illogical logic, which the Bible calls: placing confidence in chariots and horses.

Into this situation the Contemporary Testimony Committee of the CRC has come with a proposed confession for our times. Article 59 reads:

We deplore the waste of the arms race  
And the horrors we risk;  
We call on all nations to work towards disarmament,  
Pledging ourselves to walk in ways of peace.

In the commentary on this article you read:

Since 1940 weapons of overwhelmingly destructive power have been developed. They are now deployed and stockpiled to serve as a deterrent to war. Because we hold to the 'just war theory' we are convinced that this technology of mass destruction is incompatible with a just resolution of international conflict. Therefore we call on all nations, and especially on those in which we live, to halt development of nuclear weaponry, to work hard for a ban on the manufacture and use of these weapons, and with confidence in God to accept the risks that are necessary to establish peaceful relations. And we call on Christians everywhere to pray and work for peace so that justice and peace may be visible internationally.

To which I say: Amen!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.

## Strategic battles for the kingdom

The statement "Why fight battles that do not promise victory" may be open to misunderstanding. I did not mean to suggest that we should back off when the odds are great.

I could have put it this way: There are a hundred and one battles that can be fought in the name of Christ (pornography, materialism, abortion, militarism, arcades, mass production, alcoholism ... I could fill a whole page), but we can't fight them all. We have to be strategically wise.

Since we have to choose anyway, we may as well choose those battles that look the most promising. I do not think we should start a Christian political party in Canada, for example, even

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

though I favour one in principle. As for your second comment, I think you are reading into my statement. No, I do not "favour the Peace Move."

ment as we know it today with all its ramifications." My position on the need for a reasonable defence is on record.

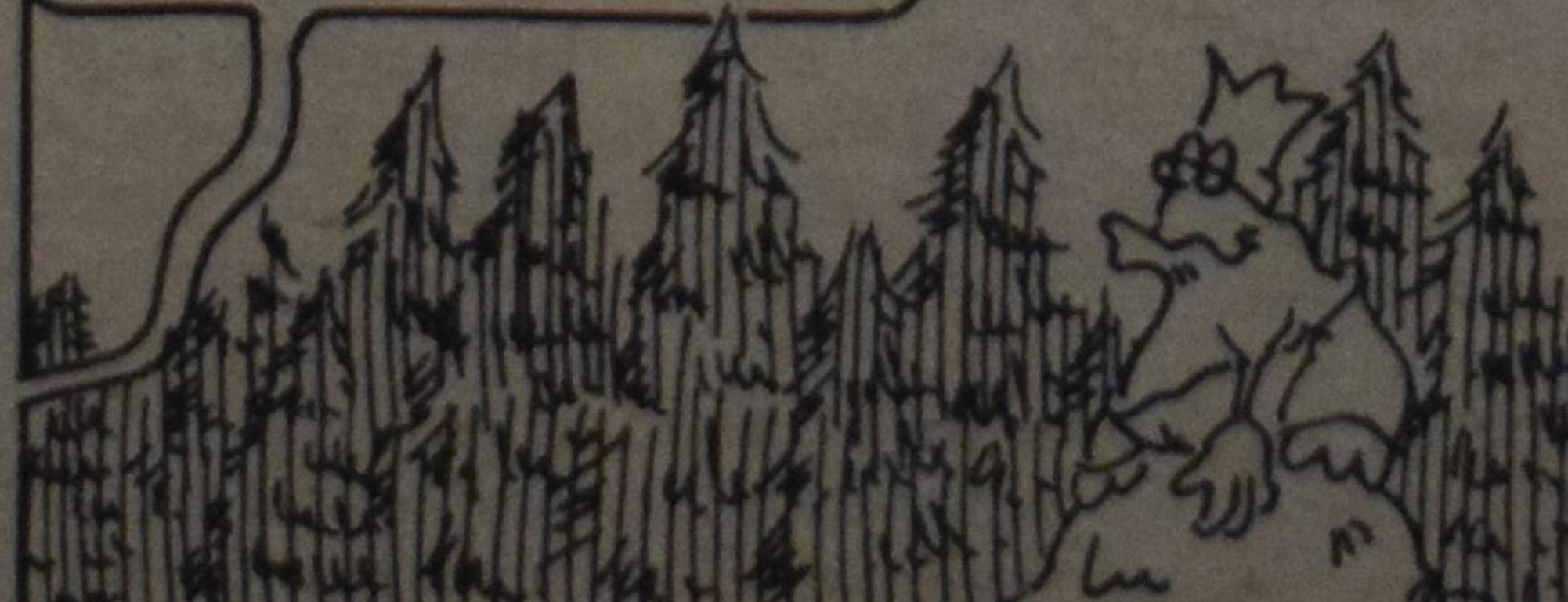
Also, I am not against a secondary conditional kind of loyalty to country. I

spoke against "false" loyalties, loyalties that say, 'my country right, the other country wrong.' My first unconditional loyalty goes to the kingdom which is not of this earth.

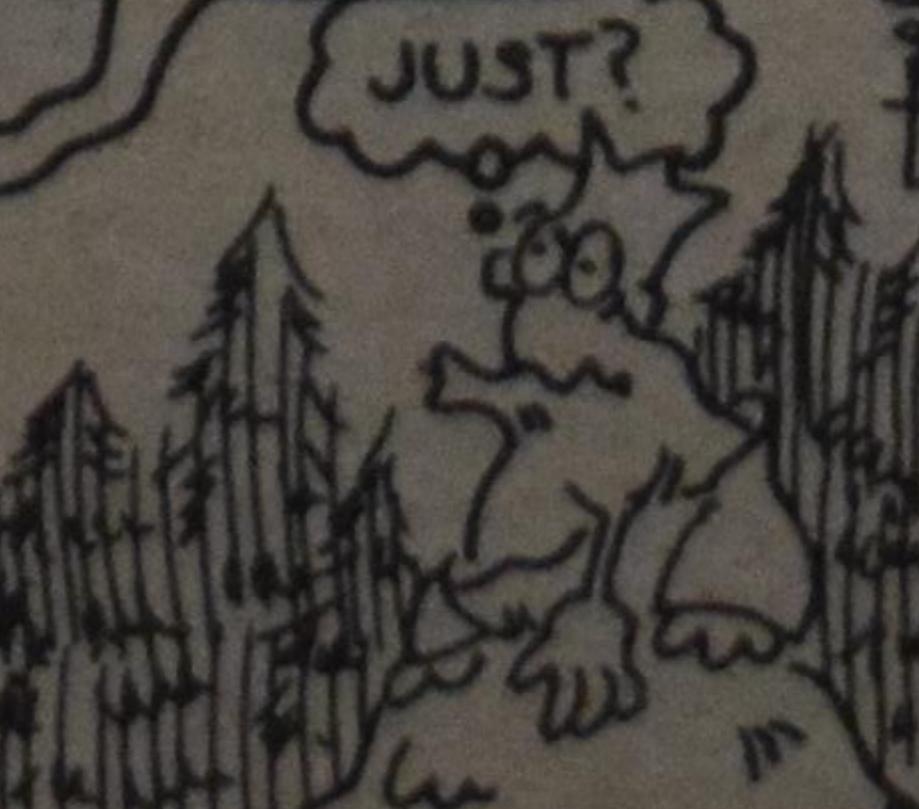
Editor

## Pontius' Puddle

LOOK MOM. IS THAT MOSS GROWING ON THAT ROCK?



NO DEAR, IT'S JUST A FROG.



I SUPPOSE I SHOULD BE FLATTERED I WAS EVEN NOTICED.



83-26

## Society

# Voicing yourself to your

### Ben Vandezande

How did you respond the last time you were asked to write or visit your MP? Did you do it? Did you try it and run stuck?

Part of our responsibility as active citizens is to have at least some contact with our MP. On this page I would like to share some very concrete steps you could take in getting to know, writing and visiting your elected member.

Perhaps one comment is in order before you go on reading. Always put yourself in the members' shoes when you are contacting him. That assumes you will want to get to know his person and his positions. That means you will want to walk with him in his shoes.

### Getting to know your M.P.

If there is one barrier that faces most of us when we think about getting to know our MPs it is getting around to it. Usually it's easier to leave it for a rainy day.

It is very helpful to get to know something about your elected member before you have to lobby him about a specific issue. If you know for example, that the member is a medical doctor it should have some impact on how you would address him about an issue such as abortion.

For openers it may be helpful to do the following:

1. Write a letter to the member's constituency office and ask that you be placed on the mailing list of any newsletters, speeches, etc. Also ask what responsibilities the member has within the party i.e. is he education critic?

2. Go to the local library's research department to see if there is a clipping file on your member. Especially make photocopies of campaign literature and clippings where his position is stated on a given topic.

3. Set up a clipping file and clip any reference to your member in the local paper.

4. Write some letters on a specific issue (see article: "Dear Member of Parliament").

5. A series of letters should lead to a visit. In fact, some people are better at this than writing. Simply call the constituency office for an appointment.

6. Don't forget to congratulate and support as well as to criticize and challenge.

Members are people — often lonesome ones who need our support.

7. Include your elected member in your prayer life specifically.



### Getting to the member's heart

While you are gathering information about a members' interests and involvements, always look beneath the surface to understand his basic views about life. Ask why the member belongs to a particular party and how that lives up with their personal philosophy.

Most positions can be tied into a political philosophy and therefore also into a religious commitment. Although it is not usually the place to begin contact, you should not hesitate to discuss faith questions as that relates to his political life.

An amazing number of MPs are christians. You will have to explore whether that is simply a private faith or one that has public implications.

With MPs who are christian, establish that common ground and speak somewhat freely about a christian approach to justice. Even though the discussion can happen on that level, you will usually find differences emerging when you talk about what that faith means politically.

Nevertheless, our faith can be a crucial touch-stone for getting at norms for politics. It is also crucial to express prayer support to him.

When a member is not christian, the conversation more readily begins on concrete issues and works back to political philosophy. While it is helpful to share your own faith, don't use it as a rubber stamp of approval to any position you may take. Try to share how your position grows out of your confession.

Perhaps two final points. The member is not your enemy. It's a rare person that is persuaded by accusations.

Second, be specific. Tackle one topic at a time and in very concrete terms. Don't try to

analyze all of society in one session.

### Visiting your M.P.

Sooner or later everyone should visit an MP. (One simply should not go through life without it!) It will depend a great deal on what attitudes you take into the meeting.

It will help to remember three things: 1) An MP is a person, often a person with very limited power; 2) An MP has his own priorities and agenda. Our concerns are not likely on the top of his agenda; 3) An MP does not necessarily know much about the issue that concerns you. Be prepared to share facts not only arguments.

When you go to visit a member, it may be helpful to:

- 1) Write first. Give the member some idea as to the purpose of your visit.

- 2) Go by yourself unless you are going to make an official presentation on behalf of a group.

- 3) Go into the visit prepared to listen and to share no more than two basic points. Open and close the meeting on the basic idea you came for.

- 4) Recognize that a member may have different personal views than those of the party position. Be clear as to when he is presenting a personal or party position. If necessary ask how much he is willing to make his personal views known in caucus or even in the House.

- 5) Always share information that the MP is not likely to be familiar with.

- 6) Don't aim for a confrontation. Don't confuse disagreeing on the issue with not liking the person. Remember, if we want change we are going to have to reach especially those we disagree with today.

- 7) Make a clear agreement on how to deal with unfinished items or when you will meet again.

### "Dear Member of Parliament..."

What's the use in writing your elected member? Well, there is no use in it if you expect your letter to change his views. It's rare that one letter can change anyone's views. When you consider the volume of mail an elected member receives you will realize that your letter can play only a small role.

Nevertheless it's an important one. The fact is that most MPs do not read all their mail although most back-benchers read all personally written letters. (It is important to note here, that if we expect an MP to respond to us, the least we can do is write an original letter).

Most MPs answer their mail. If the letter is in an area that the MP is not responsible for or has little knowledge about, the letter is usually answered by an assistant.

May I suggest that the key in writing your MP is not the first letter but the second or third one. An MP gets a lot of mail and to save time he has to have standard responses drafted. Most responses to first letters are variations on a form letter. The simple truth is that there is no form letter for your response letter(s)! An assistant can handle the first letter. It will take work to answer your responses.

### Some tips to keep in mind

- 1) Have it clear in your own mind what the issue is that you want to write about. Don't make assumptions and attacks without being sure. Try to explain in words to a friend what you will write and ask him to sharpen up your argument.

It is for this reason that my first letter is usually in the form of questions of the MP and asking him to confirm or

deny rumours i.e. "I have heard that this bill..."

2) Always write your own letter. Form letters or sample letters only tie up secretaries. Always include a question that has to be answered.

3) Plan the letter. Jot down a few ideas you want to get across, their order and some information about each. Then start with a fresh piece and write non-stop as much as you would to a friend. By writing on every other line you can go back later to fill in the blanks.

4) Be brief. Make one or two points and deal with one topic per letter.

5) Ask someone to check your letter before you send it.

6) Always respond to the MP's answer to your first letter. Pick up on something in his response and develop your second letter around that.

### The single-issue lobby

Many of us are deeply convinced about the rightness/wrongness of a given issue, bill etc. That is good. If we want to tell the MP that point blank, fine. Simply let him have it, straight and simple.

It is a rare MP that will respond to you in open disagreement. Quite simply, he is trying to keep your vote. In our system "the winner takes all," and an MP needs to hold as many voters as possible.

The implied statement of the single-issue writer is, "If you don't support me on this issue, I won't vote for you." So, let an MP know without a doubt where you stand and you are unlikely to ever find out where he stands, unless he happens to agree with you. In short, he knows where you stand; you don't know where he stands.

I am not suggesting you fudge your own position. It's just that once the MP knows what it is he will usually do his utmost to accommodate you. Most important, the MP assumes the opposing groups on a single issue will not compare letters.

I am not suggesting the MP will lie to you, but if he disagrees with you he will try several techniques to avoid open contradiction of your views. After all, someone who has strong beliefs on an issue is likely to vote in the next election.

Some of the typical techniques include:

1. Agreeing half-of-the-time: In this approach, the Member avoids mentioning his opposition to your stand. He will usually give you a summary of existing legislation and promise that he will look closely at both

Continued on page 7 ...

## News

### Americans United supports Hatfield, opposes Denton

WASHINGTON (EP) — Americans United for Separation of Church and State has announced "qualified support" for a bill sponsored by Sen. Mark Hatfield (R.-Oreg.) which would allow voluntary student religious gatherings on high school campuses. In testimony submitted to the U.S. Senate Judiciary Committee August

29, Americans United Executive Director W. Melvin Adams said, "Americans United supports what we believe to be the basic thrust of S. 815, which seeks to guarantee free exercise rights of students." Americans United suggested a dozen improvements to the bill.

Among the suggestions were provisions strictly forbidding school sponsorship of any kind and allowing schools to treat school-sponsored groups differently from nonsponsored religious gatherings.

While gathering qualified support for the Hatfield bill, Americans United strongly opposed S. 1059, a bill by Sen. Jeremiah Denton (R.-Alabama) which would give both student and faculty religious groups "equal access" for meetings in elementary schools, high schools, and colleges. The national religious liberty organization charged that the bill "is so poorly structured that it will lead to chaos and confusion within all of the school districts of the United States and ultimately will result in bitter conflict."

### Two very different religions

"The choice between the Koran and the Bible is unavoidable," said Prof. Johannes Verkuyl at a meeting of the Reformed students association, "Voetius."

Islam, said Verkuyl, is the religion of the natural man, of self-redemption. In the encounter with Islam a missionary dialogue is needed. When Muslims accept the Christian faith they should form separate congregations because of their cultural circumstances.

No theological obstacles against ordination of women, says reformed synod in Poland, but ...

ZELOW, Poland (RPS) — The annual session of the Synod of the Reformed Church in Poland was held 28 and 29 May 1983 in Zelow, a small town near Lodz. Refugees from Bohemia, who first settled in Lower Silesia, founded Zelow 180 years ago. The session was held in Zelow in order to mark this anniversary.

Besides the reports of the outgoing Executive Committee and of Bishop and Synodal Committees, the Synod discussed the problem of the ordination of women to

the ministry. The matter had been already discussed at the last session in 1982 at a meeting of elders and at a special conference.

The delegates, however, voted against the ordination of women, but carried a motion to study the question further and to take a poll of church members on the subject. The majority of delegates were against ordination because of tradition, psychological obstacles and the opinion of a society which is predominantly Roman Catholic.

It was agreed, however, that there are neither biblical or theological obstacles, but it was felt that as a very small church within a Roman Catholic context, it would be better to focus on other issues such as strengthening the personal commitment of the laity, the best possible education for theological students, and evangelism.

Another matter under discussion was church law amendments. A committee for studying the problem was elected.

Two delegates, Mr. Witold Bender and Dr. Włodzimierz Zuzga, who participated in the Ottawa General Council of the Alliance, reported on the course and results of the meeting.

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### Griffioen joins editorial staff



Miss Margaret Griffioen

Calvinist Contact is pleased to announce the appointment of Margaret Griffioen as editorial assistant. Miss Griffioen, 21, is a journalism

graduate from Centennial College in Scarborough and comes from Lindsay, Ont.

She has worked as a summer reporter for C.C. for the past two years to supplement her journalism training. She brings with her youthful enthusiasm and a journalistic style which will add a healthy dimension to *Calvinist Contact*.

As editorial assistant, she will work closely with editor Bert Witvoet, in editing articles and reporting on news events as well as feature writing.

Miss Griffioen's appointment, short on the heels of Bert Witvoet's appointment as editor of the paper, reflects a continuing desire to devote more staff and more time towards making *Calvinist Contact* a solidly reformed Christian newspaper which reports on events and people within the reformed community and on national and worldwide events which have a special interest to our constituency.

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# Church

## Pastoral Pondering

### The adolescent predicament (Part 2)

Rev. Henry Jonker

In Part one of this series some general remarks were made concerning the matter of adolescents and what an adolescent really is. I concluded by indicating that there is some danger of always viewing our children as being the society or church of the future. They are, in fact, as much a part of the church as any other member. Now I want to look at society and adolescents.

In many ways our society is geared to disillusion our youth. Government regulations forbid children under 16 to work in any field except agriculture. All children must attend academic institutions — schools — until age 16 whether they like it or not, whether they have the necessary talents or not. Schools as we all know have become very specialized and have also taken away a great deal of responsibility from parents. There was a day when parents were the main teachers of the child — even to the point of the child learning the family trade from his/her father. Children's religious and moral upbringing took place in the home.

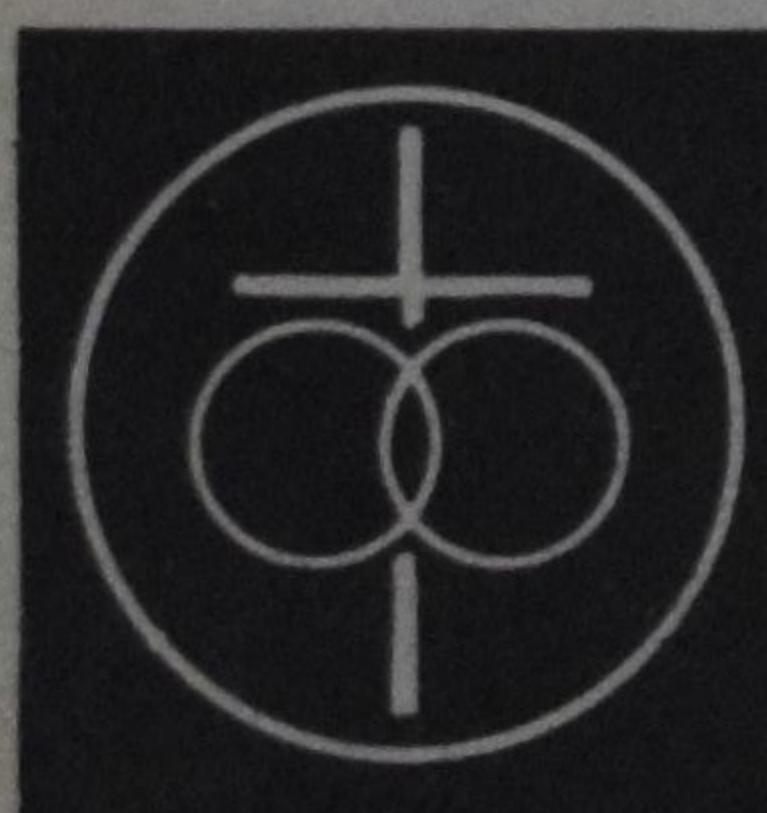
But very little education takes place in our 20th century homes. We have delegated and thereby fragmented our parental authority to such an extent that, without realizing it, our children are being cheated out of a very wholesome education. Education is taken care of by the school, church and others. The parental role is virtually none. Sometimes one almost receives the impression that all this is fine with parents and they wouldn't even mind if the school would take over the discipline of their children.

Now, it is especially because of this fragmentation in society, that children can often be found questioning the authority of their parents — even the role their parents play in their lives. After all, school, church, etc. has made parents into little more than innocent bystanders watching their children's abilities and talents unfold. I often fear that parents today, rather than being active participants in their children's development, are nothing more than spectators to their development. Parents somehow have been neutralized or, better said, have allowed themselves to be neutralized. That's kind of the way I see it anyway.

In our society there is an ever greater tendency to lose parental control already in the very early and formative years (as witness the rise of play schools, day care etc.) Increasingly the amount of formative input comes from people other than the parents namely, the specialists.

Is there a road back? Not entirely. In terms of the complexities of society we do need our educational institutions — we do need our specialists. Nevertheless, the more specialized this world becomes, the more fragmented our lives will become too. In the next installment we'll look at the adolescent predicament from another angle.

Rev. Henry Jonker is pastor of Trinity Chr. Ref. Church in St. Catharines, Ont.



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## Press Parade

### Honour where honour is due:

She did not publicize it, but during her recent trip to The Netherlands, Mrs. Truus Zaal was specially honoured by Queen Beatrix and the Dutch government for the courageous work she did in the Dutch resistance movement during World War II. She was presented by the mayor of Nijverdal with the resistance remembrance cross (verzetsherdenkingskruis). Hearty congratulations Truus! We often see you wearing the Huguenot cross, a sign and symbol of the love and loyalty with which you serve the Lord Jesus Christ and His church. Your new cross is a reflection of that love and loyalty. Wear it gladly!

Rev. F.F. Bakker,  
Second Chr. Ref. Church,  
Sarnia, Ont.

### The ministry to seafarers

The living God has left clear word throughout the Scriptures that one category of people which should receive our special concern, is the "stranger in the gate." — His rest and recreation are mentioned in the fourth commandment (Ex. 20:10). — His access to the Almighty is clear from the dedicating prayer for the temple (1 Kings 8:41-43).

— His joy is assured by special promises from on high.

In the Port of Montreal, some 60,000 seafarers on

board 2230 ships from 27 different nationalities wander about "the gate" (Port) annually. During 1982, nearly \$7500 worth of Bibles and New Testaments have been distributed to seafarers from all over the world. Nearly the entire sum was received from people throughout Canada and the USA, who have this ministry at heart. Please pray for this ministry.

Bulletin,  
First Chr. Ref. Church,  
Montreal

### Visiting God

While standing at the door after the morning service on the look-out for visitors and strangers I noticed a young boy whom I had not seen before. He filed past me all by himself dressed to a tee in his Sunday fineries. Obviously, so I thought, he was a young visitor who got lost in the crowd, thus I asked him with whom he was visiting. However his reply kind of floored me. He answered and said: "with no one; I am visiting God." Upon further inquiry he told me that he had attended our Vacation Bible School, and had biked to church all by himself.

His response was amazing to say the least, for this boy, who had hardly ever been to church before, had a much better grasp of worship than many a "seasoned" worshipper. He did not come to socialize or because of mere tradition. Neither had he come reluctantly. He wanted to visit with God.

"Out of the mouth of babes . . ." The Bible tells us that we must become like little children, for theirs is the

Kingdom of God. This boy worshipped without any pretense or make-believe. Why do we go to church? Do we appreciate what this boy said? He confessed in a few simple words that he had been in the presence of God, and his answer puts many of us to shame, while it reminds us of the awesomeness of worship in the presence of our covenant God.

Of course, we confess that in our worship it is God first of all who visits with us in Christ Jesus. But our worship must bear out that we, in turn, are visiting with God. This young boy's worship did. Does ours?

Pastor Wm. Suk,  
Bulletin,  
CRC, Renfrew, Ont.

## Church News

### Christian Reformed

#### Declined

— to Calvary, Ottawa, Ont., Rev. Adrian A. Van Geest of Trenton, Ont.

#### Change of address

Rev. Hilbert Vander Plaat, 3 Hartwood Ave., Beamsville, ON L0R 1B0

#### New Clerks

Maranatha Chr. Ref. Church, Cambridge, Ont., W. Verboon, 23 Greenwood Ave., Cambridge, ON N1R 2Y7

Smithville Chr. Ref. Church, Smithville, Ont., Fred Slotman, 169 West Street, Smithville, ON L0R 2A0

## FROM COAST TO COAST

### ALBERTA

Brooks-CKBR . . . . . 9:00 a.m. 1340  
Edmonton-CHQT . . . . . 7:30 a.m. 1110  
Edson-CJYR . . . . . 10:00 a.m. 970  
Ft. McMurray-CJOK . . . . . 9:00 a.m. 1230  
Peace River-CKYL . . . . . 7:00 p.m. 610

### BRITISH COLUMBIA

Abbotsford-CFVR . . . . . 11:30 a.m. 1240  
Burns Lake-CFLD . . . . . 9:15 a.m. 1400  
Kitimat-CKTK . . . . . 8:30 a.m. 1230  
Osoyoos-CKOO . . . . . 8:30 a.m. 1490  
Penticton-CKOK . . . . . 8:30 a.m. 800  
Port Alberni-CJAV  
(Tues) . . . . . 9:30 a.m. 1240  
Smithers-CFBV . . . . . 9:15 a.m. 1230  
Summerland-CKSP . . . . . 8:30 a.m. 1450  
Terrace-CFTK . . . . . 8:30 a.m. 590  
Vancouver-CJVB . . . . . 9:00 a.m. 1470  
Vernon-CJIB . . . . . 9:30 p.m. 940

### MANITOBA

Altona-CFAM . . . . . 9:30 a.m. 950  
Bolssevain-CJRB . . . . . 9:30 a.m. 1220  
Steinbach-CHSM . . . . . 9:30 a.m. 1250  
Winnipeg-CKJS . . . . . 9:15 a.m. 810  
Chatham-CFCO . . . . . 11:30 p.m. 630  
Brantford-CKPC . . . . . 10:00 p.m. 1380  
Ft. Frances-CFOB . . . . . 10:30 a.m. 800  
Hamilton-CHAM . . . . . 7:30 a.m. 1280  
Guelph-CJOY . . . . . 9:30 p.m. 1460

### KAPUSKASING-CKAP

9:00 a.m. 580

Kingston-CFMK . . . . . 10:00 a.m. 96.3

Newmarket-CKAN . . . . . 9:30 a.m. 1480

Ottawa-CFGO . . . . . 8:30 a.m. 1440

Owen Sound-CFOS . . . . . 1:30 560

Pembroke-CHOV

(Sat) . . . . . 7:00 p.m. 1350

St. Catharines-CJQR . . . . . 10:30 a.m. 97.7MC

Sarnia-CHOK . . . . . 6:45 a.m. 1070

Stratford-CJCS . . . . . 8:30 a.m. 1240

Wingham-CKNX . . . . . 10:30 a.m. 920

Woodstock-CKDK . . . . . 9:00 a.m. 1340

### NOVA SCOTIA

Digby-CKDY . . . . . 5:00 p.m. 1420

Kentville-CKEN . . . . . 5:00 p.m. 1490

Middleton-CKAD . . . . . 5:00 p.m. 1350

New Glasgow-CKEC . . . . . 7:30 a.m. 1320

Sydney-CJCB . . . . . 8:00 a.m. 1270

Windsor-CFAB . . . . . 5:00 p.m. 1450

### NEW BRUNSWICK

Fredericton-CFNB . . . . . 10:30 a.m. 550  
Newcastle-CFAN . . . . . 9:00 a.m. 790  
Saint John-CHSJ . . . . . 9:00 a.m. 1150

### FRENCH

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CFCL-Timmins . . . . . 9:30 a.m. 620

### QUEBEC

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CKLM-Montreal . . . . . 9:15 a.m. 1570  
CKCV-Quebec City . . . . . 7:15 a.m. 1280  
CHLN-Three Rivers . . . . . 7:45 a.m. 550

## THE BACK TO GOD HOUR

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## Society

### Your MP

Continued from page 4  
sides of the argument before arriving at a conclusion. He promises to keep your comments in mind. Such an apparently fair and sensitive approach ignores the fact that he has made up his mind. He is simply trying to keep you on his side.

2. *Don't agree and don't disagree:* In this case, the Member isn't going to tell either side of his position. To both he will say something about how many people are concerned with this problem and that all the problems involved make it a very complex situation. Often such a letter is accompanied by a promise to be put on the mailing list and a stack of reading material.

3. *Pass the buck:* Many Members believe that hot issues are best resolved somewhere else, i.e., the provincial Member will point to the federal government; Members will refer to the courts or supervisory bodies such as labour boards, etc. The best example of this occurs when the Member points to the "other party" (which is in power) as being the one to decide (without stating his position).

4. *Neglect:* Sometimes the best answer is no answer. By ignoring letters of constituents who don't agree with his position, a Member avoids a lot of both of drafting some kind of response. He will, of course, respond to a letter he agrees with.

5. *Run around the issue:* Some decide they must write a letter so confusing that no one can really figure out what he's talking about. These kinds of letters often serve both "pro" and "anti" sides. An example as related to abortion reads as follows:

"Philosophically, I disagree with the form of the legislation in 1969 and would have preferred more restrictions. Nevertheless, I feel that the law was consistent with ideas of religious freedom and

individual choice which underlie a democracy. For that reason I am not sure a law can properly respond to such a personal issue. Individual responsibility must be stressed. By the same token, if the government does not

forbid it, the government also must not discourage it."

Confused? You should be. You can read those sentences again and again and you still won't have the faintest idea what he means.

6. *The Party position:* Often a

member will duck behind the Party's position rather than talk about his own. This absolves the Member of his responsibility. Besides, you are less likely to vote against a party than you will vote against a local Member.

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# School

## Chalkmarks

### Funded schools in the west must undergo provincial exams

It seems that in Alberta as well as in British Columbia the ministries of education are returning to the system of provincial examinations for grade 12 academic subjects.

The exams will be required for both public and funded independent schools.

Alberta Education Minister Jack Heinrich said, "It is important that we return to centrally-marked provincial examinations to ensure that there is a consistent measurement of the quality of education in the province." He further added that he places a great deal of importance on the examinations, which "will count for 50 percent of a student's final standing, while the remaining 50 percent will be based on a school mark."

Harro Van Brummelen, Curriculum Coordinator of the Society of Christian Schools in BC talked last spring of the threat that departmental examinations posed to the integrity of a christian curriculum, as he addressed a group of principals in Abbotsford, BC.

The impact that these provincial examinations will have on the christian schools bears watching.

B.W.

### \$3000 in scholarships to four students

The Cambridge, Ont. CRC Scholarship Fund is pleased to award \$3,000 in scholarships to Wilma Beintema and Glenda Tamming to attend Calvin College, Grand Rapids, Mich. and to Brenda Rumph and Susan Yzerman to attend Redeemer College, Hamilton, Ont.

These awards are much appreciated by the students. The \$3,000 is made possible through a deferred giving plan administered by Christian Stewardship Services for the Cambridge, Ont. area. Anyone interested in adding to the plan, or beginning a plan for their area, please contact CSS at 455 Spadina Ave., #210, Toronto M5S 2G8



Wilma Beintema



Susan Yzerman



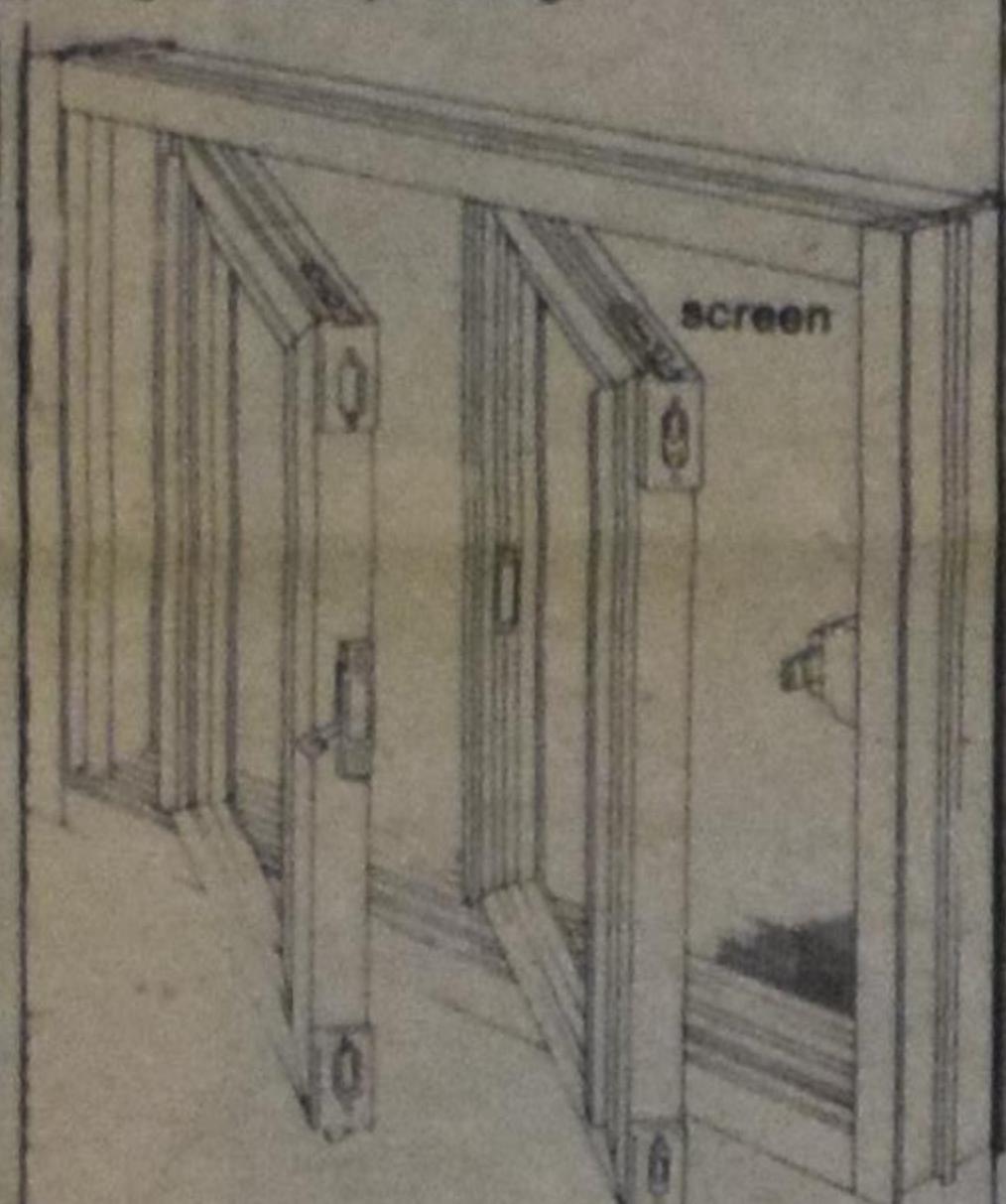
Glenda Tamming



Brenda Rumph

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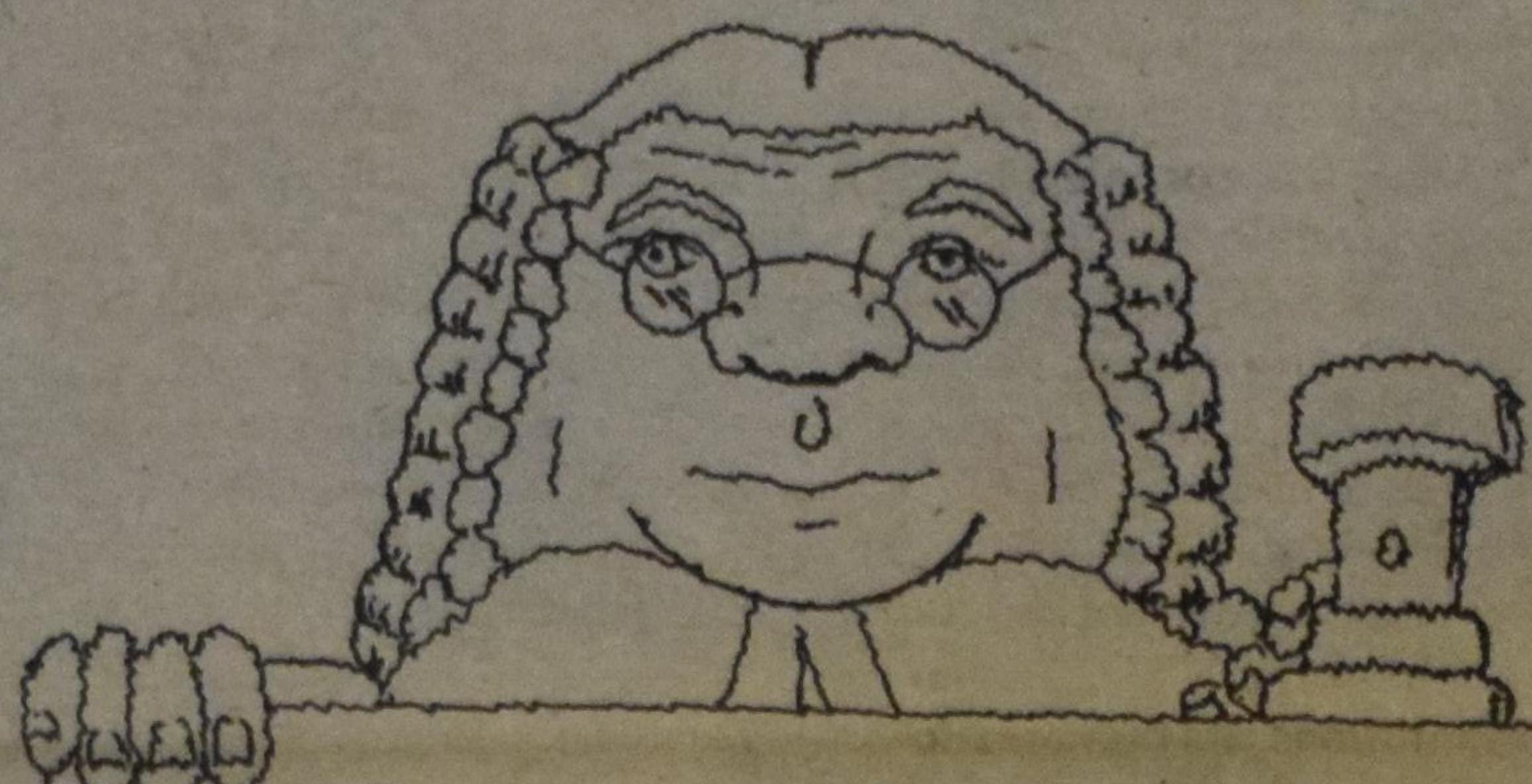
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### What then shall they wear?

If your household has school-age children, then part of an ongoing discussion centres on clothing. New seasons renew and continue the debate, which in most cases is low key, but sometimes rises to the boiling point. The Bible commands us to be modest in dress and most students are modest. What is the problem then?

In the case of young children, there seldom is any problem. Parents buy the clothing and it is usually appropriate for the occasion. Once students reach the middle grades, a certain degree of individuality and personal preference sets in. In order to be unique, the student picks T-shirts with

slogans or statements which are cute or humorous.

It is the teenage years which bring on the most clothing conflicts. Girls want jeans and slacks that are skin tight, too tight for decency. The cute slogans on T-shirts give way to beer ads, scenes of violent activities, sassy remarks, rock stars or rock group names. Whatever a student wears in the privacy of the home is outside our discussion, but the moment a student enters the school he/she proclaims something by the clothes worn. Is the message proclaimed by the clothing worn compatible with the spiritual values held by the parents and students?

Any attempt to set specific clothing standards leads to legalism, but a general guideline should hold for us all. Is the clothing neat, proper for the occasion and season, modest, and consistent with what I as a person stand for? If not, then it is time to change clothing. (from the St. Catharines (Calvin) News.)

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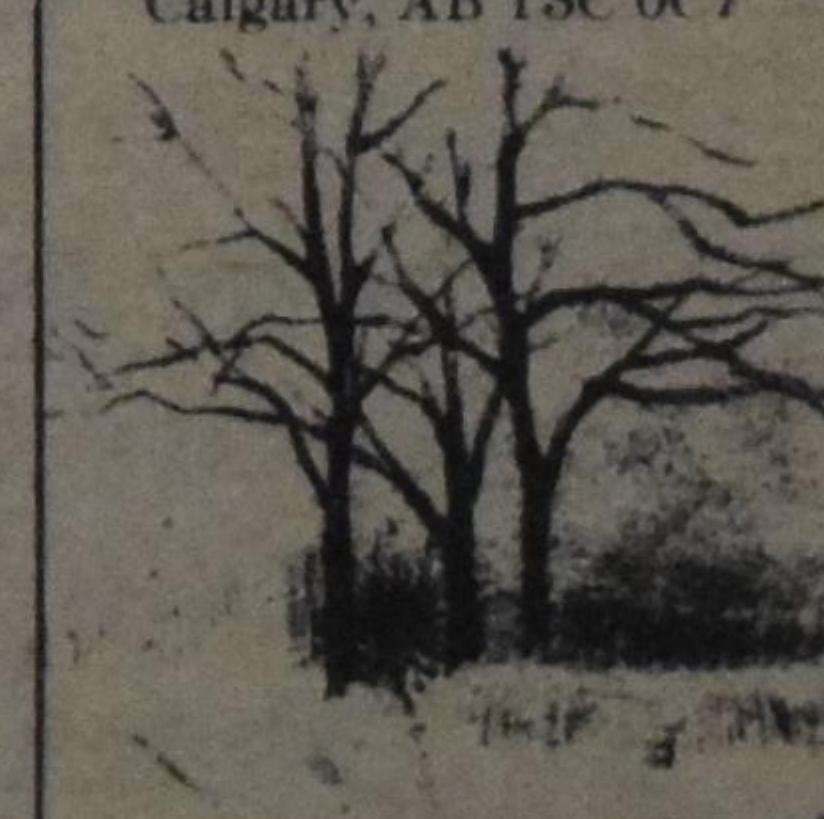
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## School

# Sounding an alarm for Christian education The Public School (2)

This is the second article in a series of six which the author wrote on Christian education. The urge to write this series arose partly out of discussions with Christian Reformed campus colleagues about their task.

### Dick Pierik

All Christian education efforts rest on the assumption that only Christian schools can possibly do full justice to the task of educating Christian youth. Not all Christians agree with that assumption of course, only a minority do; the majority send their children to the Public School.

So what about the Public School? Supporters of Christian schools are tempted to see only the dark side of public education. Much has been written about the failures of the Public School, and much of it from within its own ranks. But we have to be honest with ourselves, would Christian schools survive the severe scrutiny of those critics? Not likely. It would be foolish to assume that from a strictly educational point of view Christian schools would automatically fare better with the critics of public education.

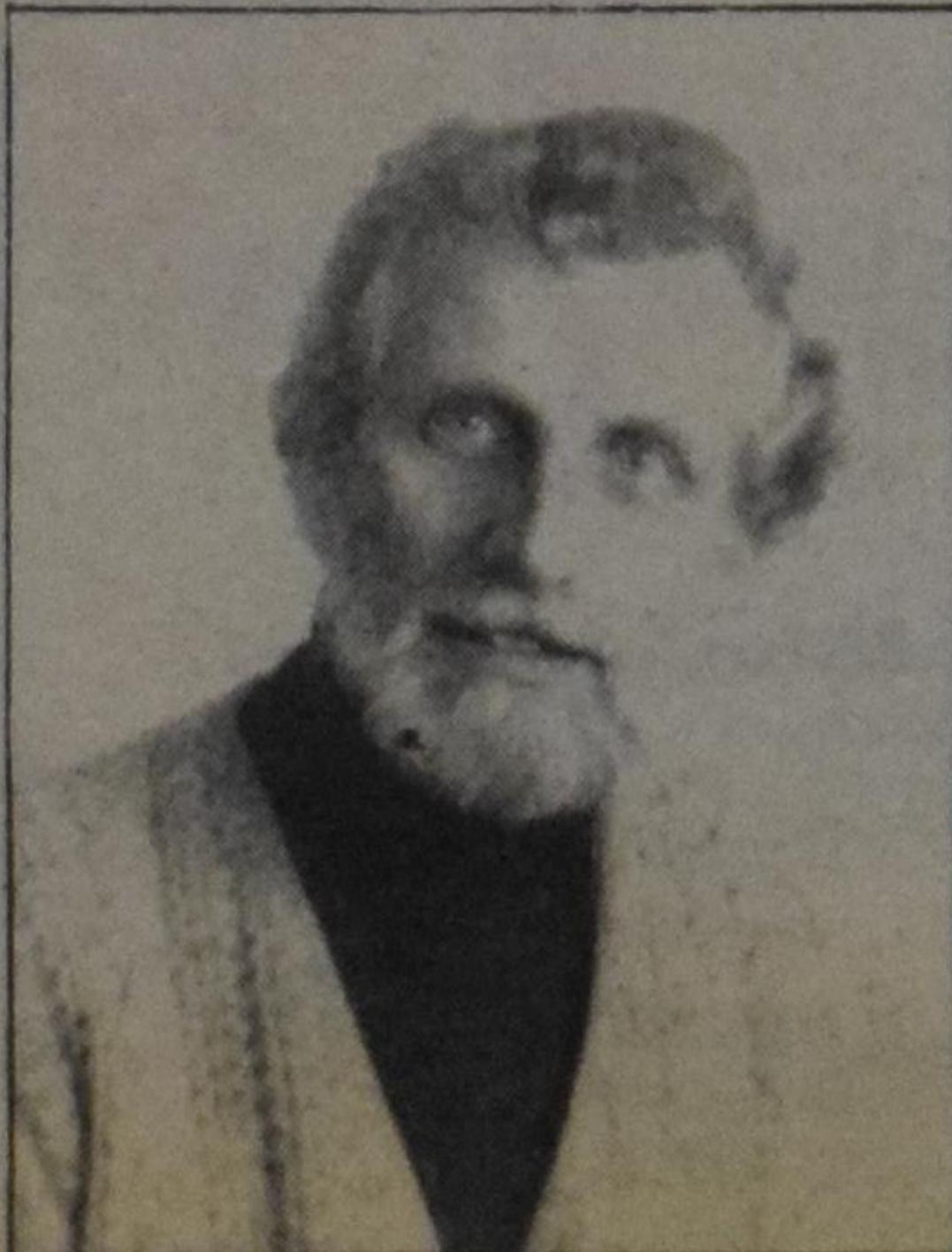
And let's not fool ourselves, public schools do educate. And public education has frequently led in exposing evils, abuses or dangerous trends in our world. Publicly educated people have pointed accusing fingers at irresponsible technology, environmental mismanagement, or public injustice while we Christians kept ignorant or guilty silence. And when we Christians arrive at the scene, often belatedly, we make grateful use of the fruits of public education and research in dealing with the problems at hand. So we may rightly thank God for the blessings that come our way as the benefit of public education.

Nor is public education all bad for all Christian students. Just as Christian schools do not guarantee that their students will emerge as model Christians, so public schools do not turn all their students into rank unbelievers and haters of God.

With so many good things going for the Public School, why knock it? For that matter why have Christian schools? It is tempting to answer that question with a long list of the evils of the public school system. But it is as meaningless to judge public schools by their negative byproducts as it is to judge churches by their poorest members. The primary task of a school is to educate, and since education is preparation for life the really critical question Christian parents must ask of the Public School is how well it is likely to

educate their children for obedient living in God's world.

Let me sharpen that question by two illustrations. Last September a student came to me seriously interested in accepting the Christian faith of her parents. We talked, she left, and after several weeks I called her to see what was happening. She told me that her course at the University raised so many critical questions about the Christian faith that she had



Dick Pierik

decided to give up her search. A few weeks ago a United Church minister shared with me his dismay that after university two of his children had completely abandoned the faith. I doubt that public education was the only cause of the loss of their faith, but that it contributed significantly to it I do not doubt.

Even if we grant that these are exceptions — I know of others — they point us in a certain direction. Despite the good things public education can do there is at least one task for which it is singularly unsuited, and that is for educating students for sincere, educated obedience in God's world. Yet is not that what Christians should look for in the education of their children? What's worse is that public education by its very nature is designed to serve what one of my colleagues calls a 'smorgasbord' of educational, religious, philosophical, moral, social, political, ethical and other points of view that is enough to give anyone spiritual indigestion.

Public education as an institution is dedicated to being tolerant of any and all religious or non-religious points of view. As has been pointed out by others, it is tolerant of all but intolerance. But the Christian faith is by nature intolerant of all faiths

contrary to it. The Christian faith says that God exists and that he matters in everything we do or think. Public education says that either: 1. We cannot know whether God exists and therefore cannot know whether he matters, or 2. we know that God does not exist and therefore he does not matter, or 3. we know that God exists but he does not matter anyway. Take your pick, all of the above or none of the above.

Not God but man is the fountain of Truth of public education. The jacket of a book recently published by Inter Varsity Press puts it well this way: "All cultures have their gods, and the god of secular culture is Man. In secular universities every value including knowledge is subordinated to that god." (*Christianity Challenges the University*, essays by five professors at the University of Wisconsin, Madison).

What these people say about the University applies to all levels of public education. The public school system as system defiantly disowns Christ as Lord of Life and contributes enormously to the secularization of society, of Christians, and of Christian institutions. Its humanistic worldview is woven through the fabric of its entire curriculum. It is least dangerous in its banning of prayer and Bible reading. There at least it is visible to the naked eye.

Of course, the Public School teaches much that we agree with, and of course some public school teachers are dedicated Christians and of course some Christian students come through it worldview intact by

supplementing their educational diet with better nourishment from other sources. But all that does not alter the basic anti-Christian nature of public education.

It is not my opinion that for all these weighty reasons public education should simply be declared off limits for serious Christian students. That would be an unrealistic position to take. But both parents and students should be aware of the serious shortcomings of public education and be very realistic about what to expect and what not to expect from it. One thing is very clear of course, for a sound Christian education do not look to the Public School.

One word about the belief that a good Christian home and church environment will offset the negative impact of public education. No doubt there's validity in that belief. But few homes are up to the task of countering meaningfully the total package of a secular education. Students can remain serious Christians while adopting an essentially secular worldview. The examples we see on campus are legion.

In conclusion, then, a good Christian education is the best answer to the Public School. Public Schools will always be a second best way of educating young Christians. Next week we will look at the Christian School, its strengths and its weaknesses.

Dick Pierik is campus minister at the University of Toronto. He has been involved in Christian education as a parent and boardmember for many years. He presently serves on Calvin and ICS boards.

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## Feature

## Things work together for good

Karin Bouma

My parents have a text on their wall. It says, "All things work together for good to them that love God." (Romans 8:28). As a child I would read that text over and over. It had such a poetic ring to it. But even more, it gave me an inner sense of security in a God who made all things work out for good if we loved Him. Small wonder then, that I chose that same verse as my wedding text.

It's one thing to know a text by heart. It's another to have that same message be an integral part of your life.

Although I loved the verse, I had not yet learned to apply it readily to the circumstances I found myself in. For example, I am a "mover." I liked changes. When something is about to happen, or seems like it could happen, I get excited about it. Needless to say, over the years I have encountered many disappointments when my "plans" fell through.

After each of these incidents, it was not uncommon for me to become very depressed, sometimes unhappy for months at a time. I was always questioning. Why does God not want me to have what I wanted? What am

I doing wrong? I seemed to concentrate a lot on the negative.

But by the time the Lord had helped me through each difficult time, I would see, again, how much I had learned, how many more problems had been solved in my life, and how much happier I was now that it was all over. Yes, I would conclude, all things do work out for good.

Which makes me wonder why I ever got depressed in the first place. If God made everything happen for a reason, why did it take me six months to accept it? I have

come to realize that it was because I did not really understand how good our Lord is, or how much He loves us.

As a child I already took Christianity very seriously. But rather than seeing a God who moulds and shapes our lives because He loves us and wants us to be more like Him so that we can be happier, I saw a God who had a rigid picture of how I should be. Every time I stepped outside of certain lines, He'd have to force me back through painful happenings — to teach me. So instead of a leading, guiding, loving Saviour, who enjoyed His relationship with you, my

God was a reactionary Being, who watched my moves and responded accordingly. This really put the emphasis on my actions, making me wonder and fear, whenever things didn't work out as I had thought, if I had done anything wrong, rather than accepting that God was working out His plan for my life.

But I am learning. A couple of weeks ago, when I was enjoying all the good things I had received so far from God, I decided I should buy a notebook to record some of these each day as they happened. I thought it was such a good idea that I even walked downstreet with three children in tow to get it (which is something I don't do very often).

Wouldn't you know it, that afternoon Fred phoned from work to let me know that he had not gotten that job which we had only been waiting for three months to find out about, that job which would have meant a move back "home" to where most of our relatives are, that job which would have allowed us to buy a home in the country so that we could grow our own food ... I had been "living" this move for a long time, and when I got the phone call I was so disappointed I couldn't even talk to Fred. All I could think of was the irony of the first "blessing" to write in my book.

But surprisingly enough, a few days later I wasn't even thinking about it anymore. I was enjoying my life in Toronto, feeling a contentment about the fact that we have been in our house for six years already, seeing that I was starting to feel like a settled member of my community by now. I could accept our staying here as a gift from God. Not because I know why God wants us to remain in this home. Not because I actually desire to stay here. But because over the years God has been teaching me how to be patient, how to rest in His will and wait for His timing on things.

A couple of years ago, my Grandmother gave me one of those boxes with Scripture promises written on little cards. Many of the verses had to do with "your cattle out in the fields," and other "country" verses, and I always loved reading them. On the day that I found out about Fred's job, I was unhappily cleaning up the house when I noticed one of these cards lying on the floor.

Well what do you have to say to me now, God? I thought, as I picked it up. "... and the Lord thy God shall bless thee in all that thou Continued on page 11 ...



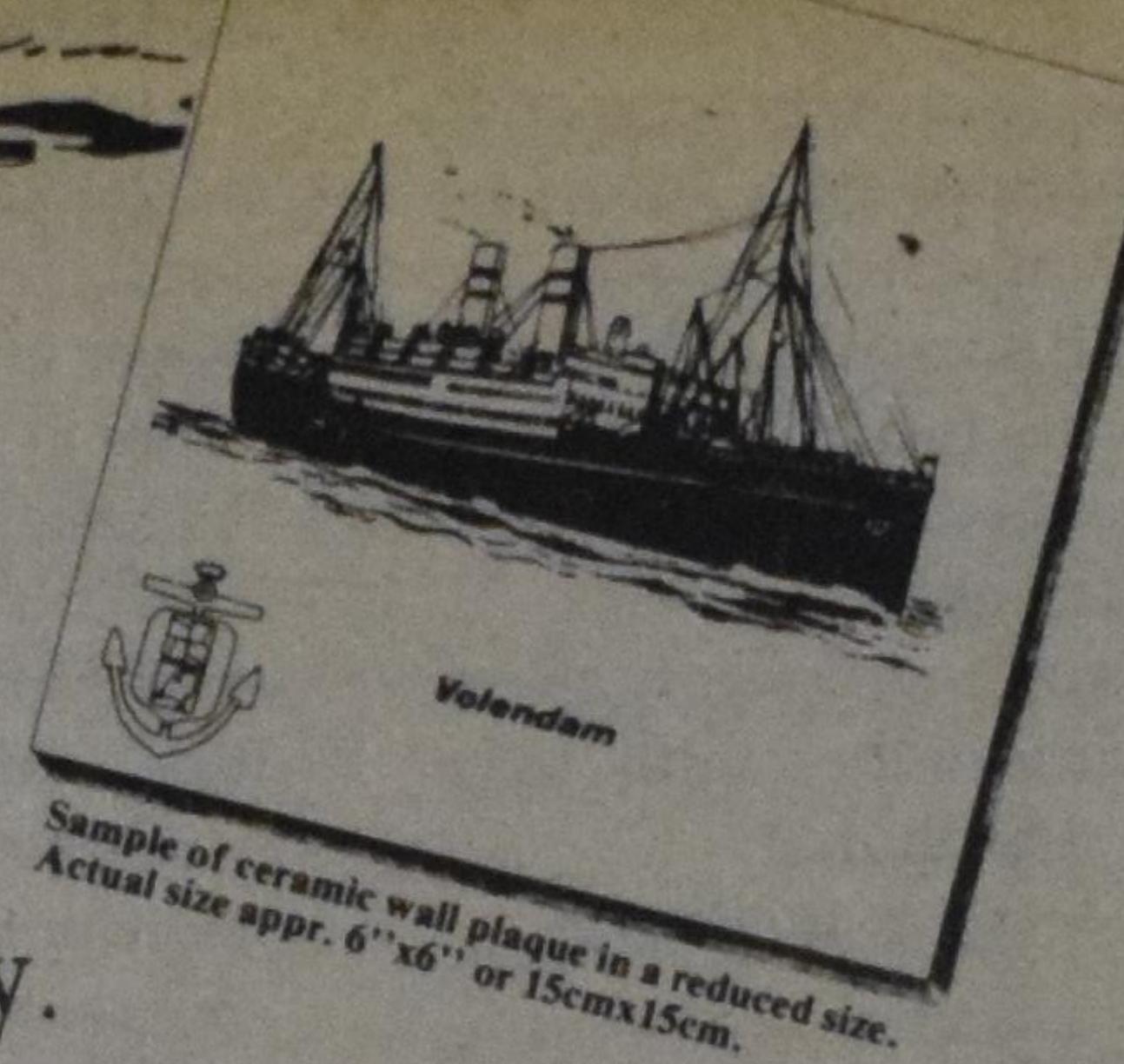
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tile(s) Statendam IV (built in 1956)  
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tile(s) Oranje II (built in 1938, orig. scene)  
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tile(s) Willem Ruys (1939-75)

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tile(s) Bremen V  
tile(s) Castel Bianco  
tile(s) Castel Felicia  
tile(s) Columbia  
tile(s) Fairs  
tile(s) Homeric  
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## Poetry

### In Memoriam

"The lines have fallen for me  
in pleasant places ...."  
(Psalm 16:6a).

How long the night was, my dear  
Saviour;  
how much I suffered on the way.  
How often I'd cried out to Thee  
to bring me to the light of day.

But now ....  
"My lines have fallen in pleasant  
places."

The road Thou made me travel was  
not easy;  
it took Thy strength to carry me.  
But as the day of death came closer  
Thou kept my breaking eyes fixed  
upon Thee.

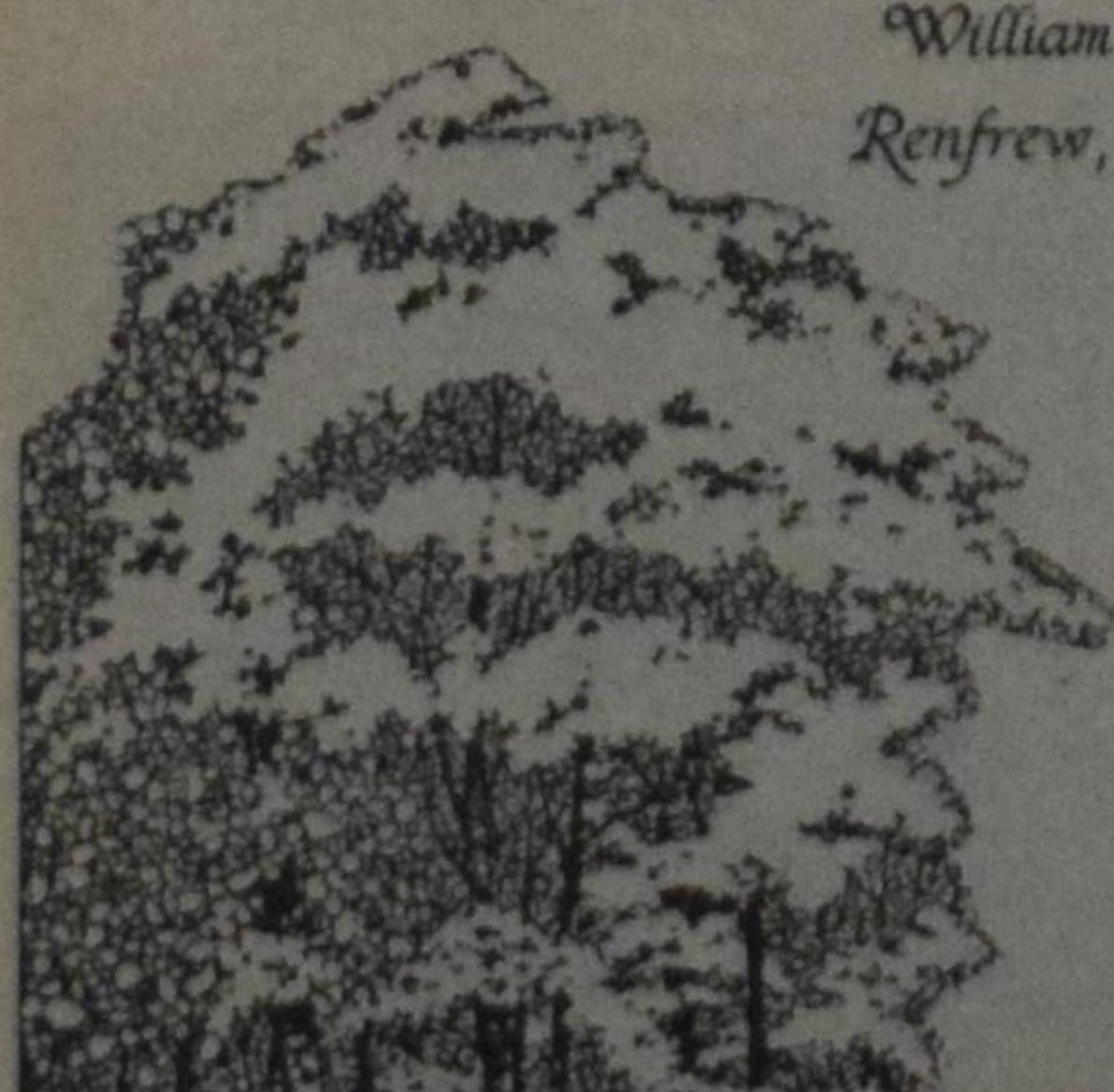
Until ....  
"My lines did fall in pleasant  
places."

I did commit all those I loved into  
Thy care,  
and prayed to comfort them in their  
distress.  
Till one day soon we meet again  
around Thy throne  
and there the name of Our Saviour  
bless

and sing ....  
"Our lines have fallen in pleasant  
places."

Upon the death of a dear friend.  
November, 1982.

William Suk,  
Renfrew, Ont.



### Why?

inner ear hears blood pulse;  
neck and hands feel blood pulse  
while I lay,  
trying, growing,  
crying,  
knowing,  
though there've been hard trials  
while walkin' those long miles  
that invisible, gushing Life-pulse  
gave all-vitality to my-all,  
just so I could be shown  
God's infinite love, the miracle He  
gives to His own,  
for glory and awe from creature  
to Creator.

Carla Oudyk,  
Waterloo, Ont.

### Moment in Time

We are so small, God, and the wind  
Groans to the roof in fitful sighs —  
Quickly as life pale gusts leap up,  
Ghosting a moment but to die.

As thousands die, thousands are born,  
Lamplight embraces breathing snow.  
They reach for light, and oddly bright,  
They fall; they disappear; they go.

So we, small beings placed in light,  
Dance briefly now, before God's flame  
Has burnt our wick, our one day wick,  
Tallow on crosswood — rich in grain.

**Christine Farenhorst Praamsma,  
Owen Sound, Ont.**



### Looking Up

Sunbathing in an easy chair,  
My mind meanders where it will,  
I gaze at summer's azure sky —  
Magnificence that leaves one still.

Into heaven's sapphire ocean,  
Strewn far as shaded brow can see,  
God empties scalloped skiffs to sail  
Across my endless canopy.

Tucked in, as 't were, by sunlight's cloak,  
Its soothing warmth contentment brings;  
There — silver jets spin strands of wool,  
Here — seagulls glide on silent wings.

And as I bask, lids heavy grow,  
No longer high o'erhead I stare,  
But thoughts that freely dozed before —  
Now rise on wings of thankful prayer.

**Judy Lunshof,  
Hamilton, Ont.**



### If You Love This Planet

Mushroom clouds expanded  
menacingly on the screen,  
when television showed  
our ability to  
reduce this planet  
to scorching, black desolation.  
Headlines scream tirelessly  
that now we can destroy all that is living  
and breathing  
how many times over?  
For once East and West  
divided by hate,  
are united in dread  
of doomsday,  
when the signal is given  
to unleash  
the powers of hell.

As I observed nature's singing,  
earth's budding and blooming,  
after the bleak stillness of winter,  
my heart was so heavy ....  
I thought of the young,  
who have barely begun  
to live and to love.  
Which terrors await them?  
What future is looming?  
Will they belong to the remnant  
that envies the dead?  
As I cringed at this horror,  
I saw a blonde beauty.  
Her four-year-old hands  
clutching a bunch of wild flowers.  
Her dimpled perfection  
smiled, offering me her treasure,  
just knowing and trusting  
that I would cherish her gift ....  
Suddenly I perceived a glimpse  
of a new earth and new heaven,  
born from the ashes  
of death, destruction and sin.  
A place where children pick flowers,  
where nobody fears ....

Then I knew that this girl  
was a gentle smile from our Lord.

Berta Hosmar,  
Whitby, Ont.

### Things work together for good

Continued from page 10.  
doest." (Deuteronomy 15:18),  
greeted my eyes. Although it  
wasn't the message I wanted  
to hear at the time, I now think  
it's the greatest thing I can  
hear from God — that He is  
going to bless me, no matter  
where I live, no matter what I

can or cannot do.

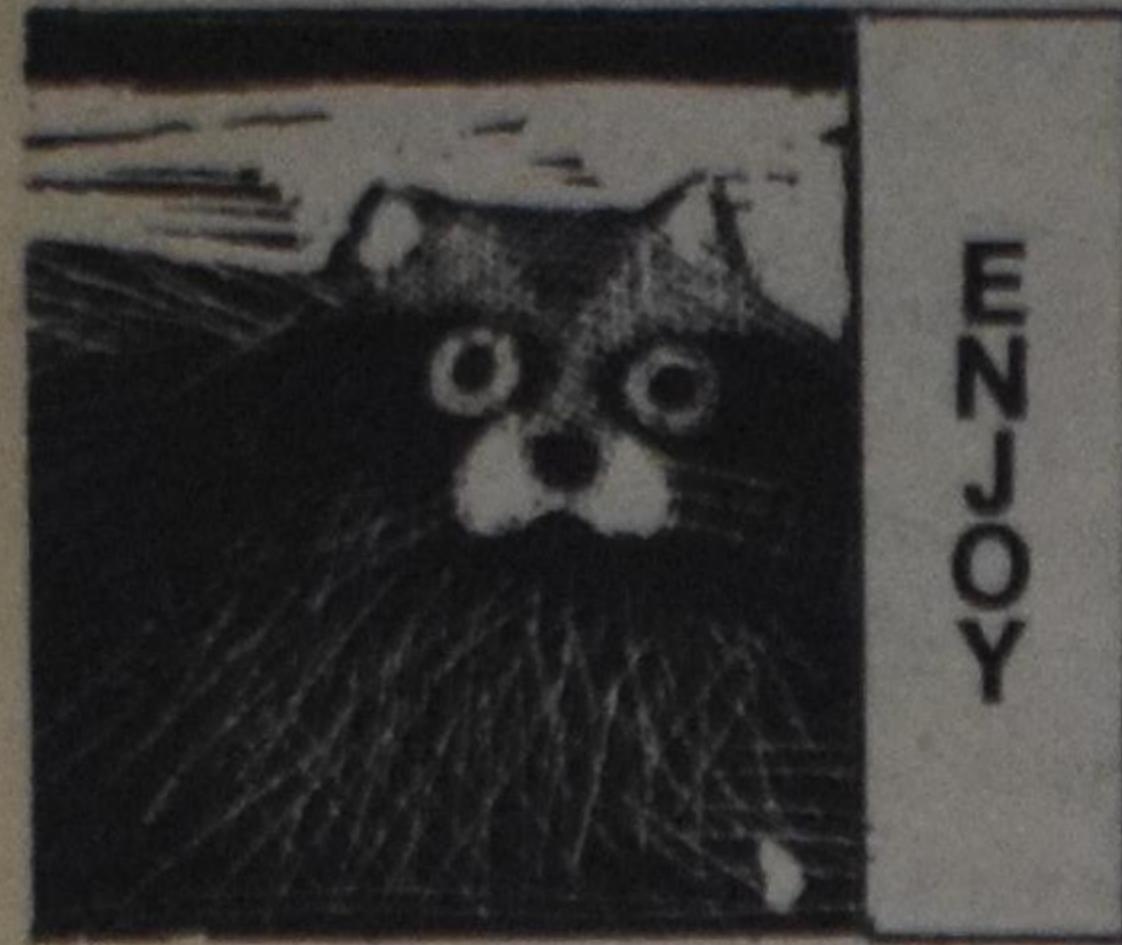
Walking with Jesus, step by  
step, is sometimes very  
difficult. But all these things  
do work together for good —  
our good, and the good of  
those around us. Why?  
Because we have a great God  
who loves us enough to want

the best for us. And that's  
good enough for me.

Karin Bouma lives in Toronto  
with her husband and three  
children. She wrote "Facing  
the reality of being  
handicapped" in the May 27  
issue of C.C.



# FOR KIDS ONLY



## Down under — Australia

### C. Farenhorst-Praamsma

(Can you identify animals, and places, even though they are a mixed up bunch?).

Dear Wallaby:

How are you, my dear friend? We're all well here.

We have a new family in town by the name of Can'tgaroo. A strange fellow, that Can'tgaroo. He's friendly enough, but so different. You'd think he'd hop like anyone else around here in Sid-Elbow, but all he does is sort of slide his feet and shuffle along. And he's always carrying that old purse of his. No pouch to be seen.

Not that I'm racist, or prejudiced, mind you. I have a platycat neighbour and we get along fine ... and you know, you may be smaller than I am, but have I ever showed you that it made any difference?

But I tell you when someone passes your house every day clutching a fink purse (fink

you remember, is that deep, sort of rosy colour, very old-fashioned), it's very trying; ... and when he waves at you, too yet with, and listen to this, fink pingernails, it's close to disgusting. Fink pingernails, what next!!!

He goes to church regularly though ... the Can'tgaroo, I mean. Seems very sincere; sings like Mahalia Kookaburra. He sat next to George Cryena, you know that emotional African immigrant who's always crying and waving his arms. George is in the air force, you know, Squadron XX, the Flyer Fies. In any case, Can'tgaroo and Cryena seemed to get along famously.

Well, enough about Can'tgaroo. How are the Floorabies? Also, I'm extremely interested in the court case of Liar Bird versus the people. Of course, that fellow has his name against him, but nevertheless, he looks like a tree creeper to me.

Say, old fellow, I have to go. Say 'hi' to all my acquaintances in old South Whales, even the 4 fingered skinks, especially Arthur Rubinskink. I just loved his latest record! Well, someone's at the door. Oh no, it's the Can'tgaroo!!! So long...

Your friend,  
Wona Python.



## The Netherlands

### Wally Goossen

Eighty percent of The Netherland's thirteen million people live in cities and towns, many of which are quite old. Two-thirds have fewer than 100,000 citizens which is about the population of Brampton, Ontario or St. John, New Brunswick.

The oldest sections are usually in the centre of town. The streets are made of cobblestone or brick and

tree-lined canals divide the city into islands.

Most houses are built of red brick and most roofs are made of red tile. Each house has a garden, often one at the back and at the front as well.

Shopping and business areas are usually in the centre of towns. Away from the centre and in the newer cities there are modern, wide, paved roads, modern houses and apartment buildings.

Dutch cities are known for their beauty and cleanliness.

Amsterdam, the capital, is the largest city with 860,000 citizens. It is the second largest ocean port in Holland. Some 3,000 ocean vessels pass through each year.

Amsterdam is divided into 100 islands by its many canals, all of which are spanned by bridges. The Royal Palace, used only for formal occasions, is here, as is the New Church where kings and

queens are installed. Amsterdam is also a cultural centre and the home of the Rijksmuseum where the paintings of the Dutch masters hang, and of the Amsterdam Concertgebouw Orchestra, one of the finest in the world.

Rotterdam, the second largest city (pop. 735,000) is the largest port in the world. Each year 30,000 ships from all over the globe harbour here. Because it is by the sea and near so many European countries it is an important trade and commerce centre.

It is also the country's most modern city. Large parts of Rotterdam were destroyed in W.W.II but were rebuilt by 1950. The business area is modern and buzzing with activity, much like our large cities in North America.



## The country in the city

Many children who live in the country have country type pets, and many children in the city have city type pets. We live in the city and have country type pets. We have chickens. The kinds we have are black, red rose comb and old English red. They are bantam size. We have one rooster and 5 hens.

Everyday my dad or mom feeds them grain. The grain consists of wheat, barley, cracked corn and oats. They also eat laying mash. We help feed them too by giving them raw vegetable scraps and bread and grass. They also need clean straw or hay every week.

Their water has to be changed twice a day.

My dad cleans out their cage and he also collects the

eggs. We bring them inside and wash them before they go in the fridge.

On May 26th a real neat thing happened. Three of the eggs a hen was sitting on hatched. Two of the chicks are yellow and one is a darker brown. They chirp all the time and are fun to watch.

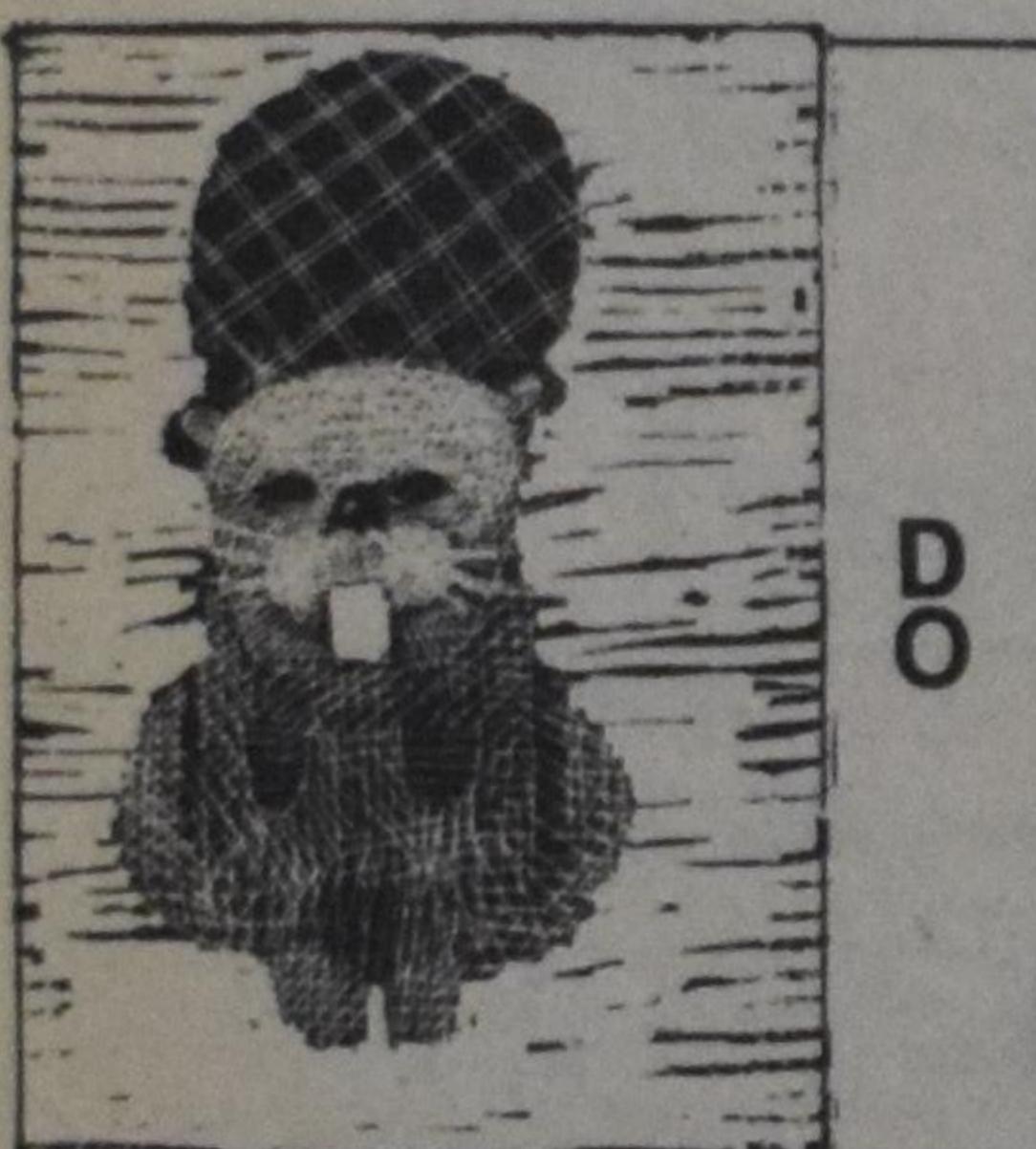
Our rooster can at times be noisy. In the morning when he crows he is like an alarm clock. It reminds us to get up. We

like hearing him and so do our neighbours. If you need a new clock we suggest you get a rooster (ours is not for sale).

Our whole family likes our chickens and we hope you liked hearing about our unusual city pets.

**Elaine and Steven Adema,**  
age 11 and 10,  
Rexdale, Ontario

## Find the fruits



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plaep  
mpul  
aecph  
ttccoou  
nergoa  
reap  
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Sent in by Rachel Vanden Berg, age 8.

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(orange)	(plum)	(pear)	(peach)	(grapes)	(coconut)	(strawberries)	(grapefruit)	(pineapple)	(apple)	(melon)
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## Job Satisfaction.

## Art

## Two views on love: Rembrandt and Rubens by six Fraser Valley Christian High School students



"The Jewish Bride"

Western Civilization is a grade twelve course that studies how our culture has developed over the past centuries. The two paintings, "The Jewish Bride" by Rembrandt van Rijn and "The Rape of the Daughters of King Leucippus" by Peter Paul Rubens, were two pieces of art made in the early 1600s.

While studying this era we had been given an assignment of comparing these two paintings to the Song of Songs, using Kenneth Clark's *Civilization*, and Calvin Seerveld's *Rainbows for a Fallen World*, as resources. Our teacher, Mr. Curt Gesch, had left the assignment quite open; we were to write a one to two page essay showing how the three captured the essence of love. When the essay was due, we shared our opinions [in class] and then with Mr. Gesch's assistance and encouragement, arranged the essays into a small booklet.

### One-and-only love

The most striking thing, when comparing Rubens' RAPE OF THE DAUGHTERS OF KING LEUCIPPUS and Rembrandt's JEWISH BRIDE, is the two complete different interpretations of love and beauty of the two painters. The Dutch Rembrandt believed in a one-and-only love.

The two touching people show a physical attraction but in their eyes one can read the emotional attraction. They seem to me to be two very wise, sensible and moving characters. The two have settled down and will continue living in a calm, easy and peaceful way. The context of the painting contributes to the mood of these people very much. They sit on a bench against a wooden fence which seems to be quite old. The fence is dark brown which radiates a calm feeling; nothing unexpected will happen and no information is hidden. The whole scene is peaceful and good, comfortable.

Fiona Tibben

### Rivers cannot wash it away

The difference between Rubens and Rembrandt also lies in their characters. Rubens' characters are beautiful: the men are like Greek gods, and the women are fleshly and desirable. Rembrandt, on the other hand, has taken two very human people whose beauty is not outward but inward. Rembrandt's couple are content and happy in their love. They radiate a yellow glow of warmth from their faces, clothing, and hands, implying that these characters have a beauty that comes from within their spirit. Their love for each other is calm and steady. They have experienced the



"The Rape of the Daughters of King Leucippus"

different stages of love, similar to the lovers in the SONG OF SONGS, and their affection has grown mature so that "many waters cannot quench love; rivers cannot wash it away." (Song of Songs 8:7).

Kirsten Gesink

### Both can be seen as love

In Rubens' painting the texture is smooth and rolling, maybe to slightly calm the violent passion. There are no straight brush strokes at all; every aspect has that violent, but yet slightly gentle tone. In Rembrandt's painting, however, the texture has a rough, rich look to it which Kenneth Clark says is "symbolized by the actual painting of the sleeve." The characters have a spiritual glow that painters influenced by the classical ideal could never achieve.

Each painter portrays a different kind of love, one tender and the other forceful. Yet in the look of the eyes, and the support of the male's hands, both still can be seen as love.

Yvonne Vander Vinne

### Passion not equal to rape

Seerveld, in his book RAINBOWS FOR A FALLEN WORLD, talks about Rubens's painting THE RAPE OF THE DAUGHTERS OF KING LEUCIPPUS. He mentions that this painting shows that Rubens was trying to stress the alive, the flesh and blood nature of man. The people in the painting are real "creatures." The circular composition suggests passion, which is not equal to rape. The women are not being taken forcefully, but rather, the horse riders are taking up the women tenderly, in a supporting fashion. If Seerveld's assumption is correct, Rubens' idea of passionate love follows very closely with the ideas of love presented in the SONG OF SONGS. Both that book and Rubens' painting do not in any way

present women as sex symbols, but as "delicate creatures."

Yvonne Verwoerd

### Has not captured troth

Rubens may have captured what might be called the sex-side of the SONG OF SONGS. The "fleshy luxuriant women" could easily be described with the words in the SONG OF SONGS, "eyes are doves ... hair is like a flock of goats ... teeth like a flock of shorn ewes, lips are like a scarlet thread ... breasts are like two fawns ..." (4:1-6). Rubens may have shown the true sexuality of humans in his figures but has not captured the trothful love relationship; Rembrandt has this deeper expression in his characters. Maybe from his experience, he could show love as more than just sex. His fully dressed couple sit close together showing trust in their eyes and respect and tenderness in the position of their hands. A love between these two people has not been hastened to an excited union.

Judy van Randen

### Light comes from faces

The richness of their clothing, his gold cloak and her ample, warm, red dress with gold sleeves, symbolized the richness of their love. As their clothes suggest, they have got everything they could possibly want, and as the atmosphere of the painting suggests, especially in the area of love.

The light that is in the picture seems to be coming from the man's and woman's own faces. Their love is so full of tenderness, honesty and is so complete that it is reflected in their faces. They need nothing other than their love.

Joanne Smith

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## BIRTHS

OTTENS: On July 30, 1983, Luc and Jerry Ottens were blessed with another precious girl. Her name is ANDREA DOROTHY, and she is a sister for Genise. The grandparents are Mr. and Mrs. Derk Ottens of Moorefield, Ont., and Mr. and Mrs. William Hoekstra of Montgomery, New York. Andrea lives at R.R.#2, Palmerston, Ont.

VAN GYSEL: We thank the Lord for entrusting to our care his gift of two beautiful, healthy boys. MATTHEW JOHN and JEFFREY BERT were born on September 5, 1983, weighing 5 lbs. 10 oz. and 6 lbs. 4 1/2 oz. Proud grandparents are Mr. and Mrs. J. Thalen of Guelph and Mr. and Mrs. B. Van Gyssel of Drayton. Great-grandmother is Mrs. H. Thalen of Blyth. John and Hilda Van Gyssel, 17 Westgate Dr., Guelph, ON N1H 5N6

VAN HARTINGSVELDT: Pete and Karon thank the Lord for the safe arrival of their son, DANIEL JAMES, born September 15, 1983. Daniel is the first grandchild for Mr. and Mrs. G.J. Lock of Burlington, Ont., and the seventh grandchild for Mr. and Mrs. W.K. Van Hartingsveldt of Vineland Station, Ont. Proud great-grandparents are Mr. and Mrs. H. Arends of Red Deer, Alta., and Mr. D.J. Lock of Maasland, The Netherlands.

VOS: Arthur and Tina thank the Lord for his wonderful gift of a son, GERRIT ARTHUR, born on Thursday, September 15, 1983. A welcome little brother for sisters, Michelle, Sherry, and Amanda. Proud grandparents are Mr. and Mrs. G. Vos of Smithville and Mr. and Mrs. D. Attema of St. Ann's. General Delivery, St. Ann's, ON L0R 1Y0

## MARRIAGES

LARSEN-SHAMROCK: With joy and thankfulness to God, Mr. and Mrs. Holger Larsen of Trenton, Ont., are pleased to announce the forthcoming marriage of their daughter, META to JOHN, only son of Mr. and Mrs. Nick Shamrock of Burlington, Ont. The ceremony will take place, the Lord willing, on Saturday, October 8, 1983, at 4 p.m., in the Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. Henry Willeboer officiating. Future address: 2732 - 3rd Ave., N.W., Calgary, AB T2N 0L7

VANDERLOO-HAKKERS: Mr. and Mrs. Hank Vanderloo of Tara, Ont., are pleased to announce the forthcoming marriage of their daughter, KAREN to JAMES JACOB (Jim), son of Mr. and Mrs. Bert Hakkers of Wellesley, Ont. The wedding ceremony will take place, D.V., Friday, September 30, 1983, at 7 p.m., in the Waterloo Chr. Ref. Church, Conrad Grebel College, Waterloo, Ont. Rev. Richard Vandenberg officiating. Future address: 1-300 Regina St., N., Apt. #1708, Waterloo, ON N2J 3B7

## MARRIAGES

DEVRIES-HARBERS: Thankful to the Lord for bringing them together, we, the parents, Mr. Henry DeVries of R.R.#2, Brinston and Mr. and Mrs. W. Harbers of R.R. #1, Brinston, joyfully announce the forthcoming marriage of our children, LINDA and ALBERT. The Lord willing, this ceremony will take place on Saturday, October 8, 1983, at 3:00 p.m., in the Williamsburg Chr. Ref. Church, Rev. Wieger DeJong officiating. Future address: R.R.#1, Brinston, ON K0E 1C0

LUYMES-BENNING: Mr. and Mrs. John Luymes of Moorefield, Ont., and Mr. and Mrs. Klaas Benning of Palmerston, Ont., invite you to share in the joy of the marriage uniting their children, CARLA TERESA and WILLIAM CARL. This celebration of love, the Lord willing, will be on Saturday, October 8, 1983, at 3:00 p.m., in the Palmerston Chr. Ref. Church, Palmerston, Ont. Rev. Albert Dreise officiating. Future address: R.R.#1, Moorefield, ON N0G 2K0

STRIKWERDA-VENEMA: Thankful to the Lord for bringing them together, we the parents, Mr. and Mrs. Jim Strikwerda of Bowmanville, and Mr. and Mrs. Al Venema of Grafton, joyfully announce the forthcoming marriage of our children, SANDRA and WILFRED. The Lord willing, this ceremony will take place on Saturday, October 1, 1983, at 3:00 p.m., in the Rehoboth Chr. Ref. Church of Bowmanville. Rev. Anthony DeJager officiating. Future address: R.R.#1, Grafton, ON K0K 2G0

WIELEMAKER-ROELEVeld: Believing that the Lord has brought them together, we, Mr. and Mrs. Anthony Wielemaker and Mr. and Mrs. John Roeleveld, announce with thanksgiving the marriage uniting our children, LAURA and JACK. The ceremony will take place, the Lord willing, on Saturday, October 8, 1983, at 3 o'clock p.m., in the Willowdale Chr. Ref. Church. Rev. J. Westerhof officiating. Future address: 37 Gray Cres., Richmond Hill, Ont.

WIERDSMA-COONS: With gratitude to God, we joyfully announce the covenant of marriage between our children, BRENDA JOANNE and CALVERT JAMES, on Saturday, October 1, 1983, at 3:30 p.m., in the Cephas Chr. Ref. Church of Peterborough. Rev. H. Menneg offi

On behalf of Mr. and Mrs. Siebe Wierdsma and Mr. and Mrs. James Coons.

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## ANNIVERSARIES

1958 1983

October 3  
 With joy and thanksgiving, we wish to celebrate the 25th Wedding Anniversary of our parents,

HARRY and HELEN BROUWER  
 (nee DeJong)

We thank God, above all, for blessing you with 25 years together and may he grant you many more years together.

Congratulations and love from:  
 Janette  
 Bernie & Linda (fiance)

Rob  
 Carol

Open house: October 8, 1983, 3-5 p.m., Grace Chr. Ref. Church, Chatham, Ont.  
 Best wishes only.  
 Home address: R.R.#6, Thanesville, ON N0P 2K0

1948 1983

October 7  
 With thankfulness to God, we are happy to announce the 35th Wedding Anniversary of our dear parents and grandparents,

PETER and JOANNE DE VRIES  
 (nee Aanstoot)

We pray that God will continue to bless you and keep you for each other and for us for many more years.

With love and congratulations:  
 Peter & Evelyn de Vries; Peter, Jonathan, Erin — London, Ont.  
 Gordon & Ann Dykstra; Jennifer, Nicole, Lisa, Kimberly — Waterdown, Ont.

Home address: 78 Hill Ave., Brantford, ON N3R 4H3

Strathroy 1958 1983

Josh. 24:15b  
 October 8  
 With joy and thanksgiving to the Lord, we are happy to celebrate the 25th Wedding Anniversary of our loving parents,

CHARLES and JENNIE DEVRIES  
 (nee Hamstra)

We pray that the Lord will continue to bless and enrich their lives in Christ in the years to come.

With love from their children:  
 Janet

Kathie

Fred

Greg

Patricia

Open house will be held from 1:30 to 3:30 p.m., at the Wabash W.I. Hall on October 8, 1983.

Best wishes only.

Home address: R.R.#7, Thanesville, ON N0P 2K0

1953 1983

London  
 "Set me as a seal upon your heart,  
 as a seal upon your arm;  
 for love is strong as death"

(Song of Solomon 8:6a)

With thanksgiving and praise to the Lord for his faithfulness, we are pleased to announce the 30th Wedding Anniversary of our parents,

RICHARD and BETTY ELEMA  
 (nee Haagsma)

on October 2, 1983.

"The Lord will keep you from all evil;

He will keep your life.

The Lord will keep your going out and your coming in from this time forth and for evermore"

(Psalm 121:7,8)

With love and congratulations from:  
 Warner & Grace Elema; Heather — Ingersoll, Ont.

Ruth & Garry Klingenberg; Rebecca, Jonathan, Matthew — Thamesford, Ont.

Janet & Wallace Eggenraam;

Cheryl, Kim, Kevin — Ingersoll, Ont.

Nancy — Tacoma, WA

Sharon — at home

George — at home

Home address: 21 Grand Ave., Apt. #201, London, ON N6C 1L2

## ANNIVERSARIES

Diemen 1953 1983

St. Catharines  
 September 29  
 With joy and thankfulness to our faithful Lord, we hope to celebrate the 30th Wedding Anniversary of our dear parents,

JELLE and GRACE FEKKES

May God continue to bless and keep them in his care.

With love and congratulations:

John & Jo-Ann Fekkes; Chris,

Jaclyn — Georgetown

Rick & Ineke Hoogendam; Karin,

Kevin — St. Catharines

Irene Fekkes — Kitchener

Joanne Fekkes — home

Home address: 12 Ramlee Rd., St. Catharines, ON L2M 2K5

Springdale 1958 1983

Jarvis  
 ".... and brought her unto the man" (Gen. 2:22b).

With joy and thanksgiving to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents and grandparents,

FRED and MARGARET

HIELEMA

(nee Haak)

to take place, D.V., on Monday, October 10, 1983.

May the Lord continue to bless and guide you and keep you in his care in the years to come.

Love and congratulations from:

Pete & Evelyn; Leona — Waterford

Jake & Marilyn — Jarvis

John — at home

Ed — at home

Carolyn — at home

Linda — at home

Friends and relatives are invited to share this happy occasion with them at an open house in the Fellowship Hall of Jarvis Ebenezer Chr. Ref. Church on Saturday, October 15, 1983 from 7:00 to 9:30 p.m.

Home address: R.R.#4, Simcoe, Ont.

Strathroy 1953 1983

London  
 October 1  
 With joy and thanksgiving to our Father, we are happy to announce the 30th Wedding Anniversary of,

HANK and FENNY HUIZINGA

(nee Kok)

We pray the Lord will continue to bless and keep them in his loving care.

Congratulations Dad and Mom from your children and grandchildren:

Epp & Diana DeVries; Andrew,

Jack, Alicia — Fenwick, Ont.

Alice & Paul Costello (boyfriend) — London, Ont.

Willy & Frances Denbok; Hank,

Matthew — London, Ont.

Peter Huizinga — Fredericton, NB

Home address: 382 Hudson Dr., London, Ont.

Gouda 1928 1983

Houston, BC  
 October 3  
 "This is the day which the Lord has made: Let us rejoice and be glad in it" (Psalm 118:24 - Wedding Text).

With great joy and thankfulness to our God, we will commemorate the 55th Wedding Anniversary of our parents and grandparents,

BERNARD and JANET

VAN RHYN

(nee Veltman)

It is our prayer that the Lord may continue to bless them in his care.

Bernard & Ann Van Rhyn; Marsha,

Ben, Monica, Tom

John & Ann Karsten; Ken, Wendy

Jerry & Corry Van Rhyn — Carol &

Wayne Litke, Bernice & Stephen

Quin, Douglas & Jacqueline Van

Rhyn

John & Iris Taekema; Bernard,

Janice & John Jaarsma (fiance),



# Events/Books

## SPRINGTIME IN HOLLAND

You are invited to a special multi-media presentation on a giant screen with 6 projectors by Don Van Polen. Your whole family will enjoy this unique program, as you discover your cultural and spiritual roots. See Calendar of Events for further details.

Don't Miss This!!



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## Calendar of Events

Sept. 22 - Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 6 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, ON M9N 3N3; 416-741-2140.

Nov. 2 Cadets and Calvinettes Counsellors Convention in Oshawa, Ont.

Sept. 30 - Oct. 1 Ontario Pro Life Rally and Walk against Abortion Clinics at Queens Park, **Toronto**, 2:00 p.m.; (416) 957-7700.

Oct. 1 Covenant Chr. Ref. Church: Chapel Singers under the direction of Henry Goertzen; Andre Knevel, organ; **St. Catharines**.

Oct. 1 Faith & Agriculture Lecture, co-sponsored by the Christian Farmers Federation of Ontario. Topic: *Sustaining God's Gift Through Tillage Practices*. 8:00 p.m., Animal Science Building, University of **Guelph**.

Oct. 12 - 18 Third Annual Fall Foliage Tour; **Williamsburg**; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

Oct. 13 Jean H. Hagstrum of Northwestern University, a specialist on the art and literature of eighteenth-century culture, will present a lecture at the Institute for Christian Studies at 4:00 p.m. Topic: "Sex and Sensibility: is the eighteenth-century synthesis unique?"

Oct. 13 "The Chosen" at McMaster University, **Hamilton**; sponsored jointly by CR Campus Ministry and McMaster Jewish Student Association. A discussion will follow with Rabbi Atkins and Chaplain Geisterer participating.

Oct. 13 Friendship Day of the clubs for senior citizens from Alliston, Barrie, Holland Marsh-Newmarket and Orillia, in the clubhouse of the Holland Marsh Senior Citizen Club, in **Holland Marsh** at 9:30 a.m. Speaker Rev. J. van Dijk from Barrie. Everybody welcome.

Oct. 15 "Will there be Jobs for our Children?" This will be the theme of the CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

Oct. 17 Faith & Agriculture Lecture, co-sponsored by the Christian Farmers Federation of Ontario. Topic: *God's Small Creatures*. 8:00 p.m., Animal Science Building, University of **Guelph**.

Oct. 19 25th Anniversary Convention of the Canadian Federation of Christian Reformed Women; Centre in the Square, **Kitchener**, Ont.; 10:00 a.m. Speaker: Rev. A. Kuyvenhoven, Grand Rapids, Mi.

Nov. 12 CPJ (formally CJL) Hamilton-Niagara regional annual meeting. Covenant CRC, **St. Catharines**. Annual meeting and 20th anniversary dinner. Details to follow.

Nov. 30 Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, **Acton**, at 8 p.m.

**Springtime in Holland:** You are invited to this unique program to experience your cultural and spiritual roots in Holland. Don Van Polen's Itinerary is, as follows, sponsored by the Canadian Home Bible League. Oct. 1, Calvin CRC, **Ottawa**, 3, First CRC, **Kingston**, 4, **Williamsburg** CRC, 5, Bethel CRC, **Brockville**, 6, Maranatha CRC, **Bellefonte**, 7, Ebenezer CRC, **Trenton**, 8, **Bowmanville**, 10, Toronto District Chr. High School, **Woodbridge**, 11, Immanuel CRC, **Brampton**, 12, Georgetown CRC, 13, Bethel CRC, **Newmarket**, 14, First CRC, **Barrie**.

## Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 7	Tues. Oct. 4	Thurs. Sept. 29-8:30a.m.	Wed. Sept. 28-8:30a.m.
Fri. Oct. 14	Tues. Oct. 11	Thurs. Oct. 6-8:30a.m.	Wed. Oct. 5-8:30a.m.
Fri. Oct. 21	Tues. Oct. 18	Thurs. Oct. 13-8:30a.m.	Wed. Oct. 12-8:30a.m.

### Jewish

## Celebrating 70 years

**Through the Sound of Many Voices**, ed. by Jonathan V. Plaut, Lester and Orpen Dennys Ltd.; hc., 308 pp. John Valk, Toronto, Ont.

Reaching the age of "three score and ten" is an event worthy of particular notice. *Through the Sound of Many Voices* celebrates that occasion. As a festschrift it is a tribute to a septuagenarian — W. Gunther Plaut — whose name is familiar in many scholarly and religious circles.

Plaut was born and raised in Germany. He left for the United States in 1935 when

Hitler's National Socialism invoked oppressive measures against the Jews. Educated for the rabbinate, he took two congregations — Chicago and St. Paul, Minnesota — before coming in 1961 to Holy Blossom Temple. He became senior rabbi of this prestigious congregation in Toronto.

Plaut's charisma made him one of North America's great preachers. His intellectual capacity enabled him to make an outstanding contribution to the scholarly and literary world. Of Reformed Jewish persuasion, he has in his long career attempted to bridge the gap in Judaism created when

the world of modernity confronted the world of tradition.

*Through the Sound of Many Voices* is a collection of essays by friends and colleagues of Gunther Plaut. These contributions reflect the varied interests of a person with wide concerns. Though little is revealed in them of the man himself and his work, much is said about issues close to his heart.

The essays presented in this book touch on topics of great importance to the Jewish world. This is its strength. Anyone unfamiliar with this world is quickly exposed to a wide range of concerns, thoughts and reflections confronting the Jews both in Israel and the Diaspora. Topics relate to Jewish scholarship, history and the arts, biblical studies, literary and historical criticism, the state of Israel, human rights and responsibilities. Each essay presents an opportunity to delve into a different aspect of the Jewish world. Most are well written, insightful and penetrating.

However, the strength of the book is also its weakness. Such a variety of subjects sometimes wearies the mind. One receives only a brief introduction before being rushed to another area of discussion. While each essay has its particular point to make, they are not well served in a book with such a broad range of subject areas. On the other hand, of course, one is left with the option of passing over those entries of least interest.

Jonathan Plaut's foreword gives us a glimpse into the life and times of his father. He applauds his wide achievements and accomplishments. However, his repetitious use of the possessive "my father" tends to give the introductory comments an awkward flavouring. We tend to be wary of portraits painted with bright and varied hues by one perhaps too close to be properly discriminating. It detracts from the overall intention.

All in all, *Through the Sound of Many Voices* is a good book to acquaint one with the dynamic currents that run through the Jewish world — both past and present.

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## LET'S PLAY CHESS

Editor: Pete Layer

### LONELY PAWNS IN THE OPENING

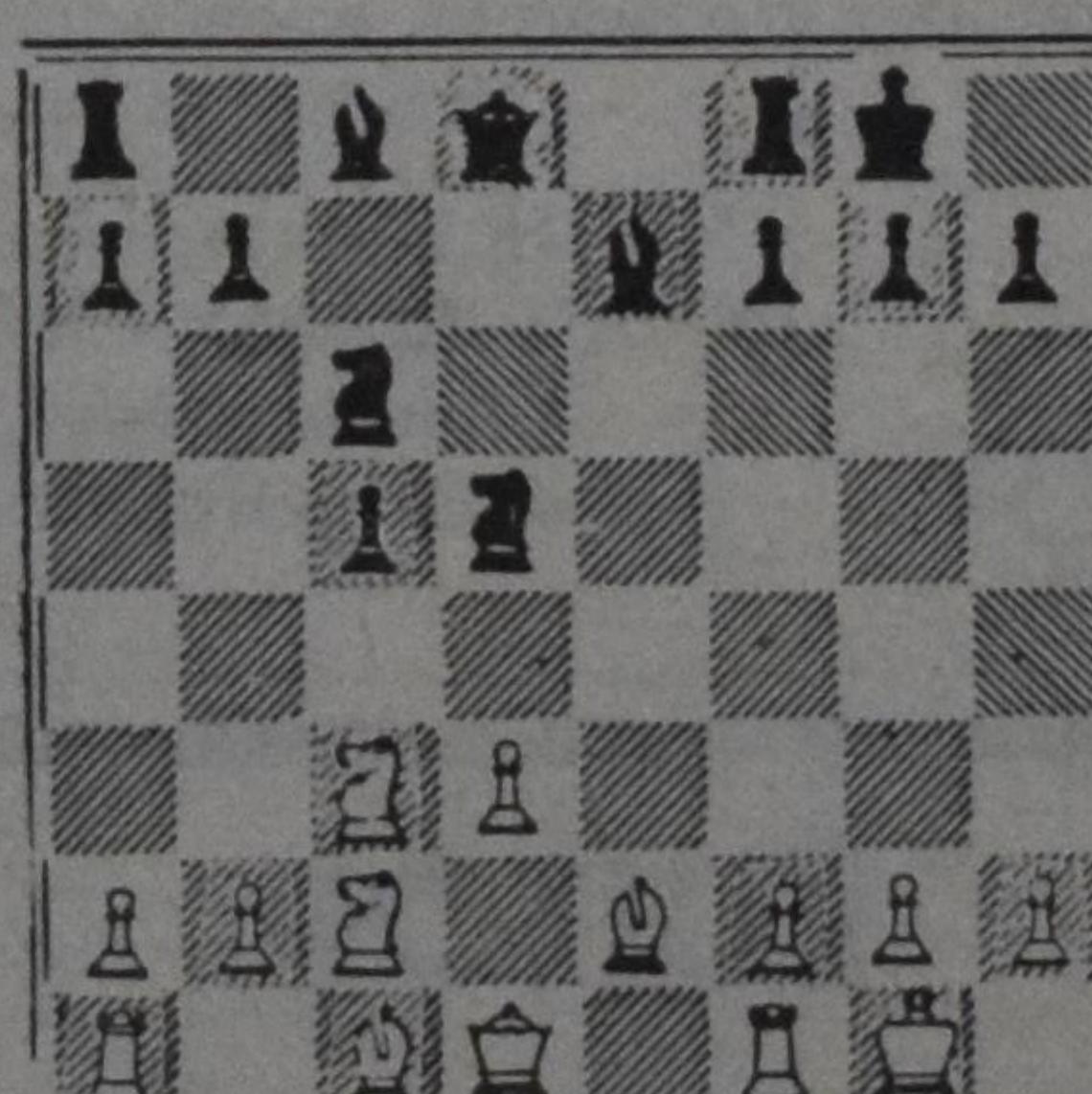
An exchange of pawns in the opening has often the result that only one of the Queen Pawns remains in the centre of the board, without the support of the Bishop or King Pawn. This lonely Pawn becomes a handy target for the opposing forces. The following game shows both White and Black with such a lonely Queen Pawn...

White	Black	White	Black
G. Otten	W.L. Boer, (Twice 5C champion)		
1. P-QB4,	P-K4;	6. PxP	N-B3;
2. N-KB3,	P-K5;	7. B-K2,	B-K2;
3. N-Q4,	P-QB4;	8. 0-0,	0-0;
4. N-QB2,	N-KB3;	9. N-B3,	P-Q4;
5. P-Q3,	PxP;	10. PxP,	NxP;

The White Queen Pawn now becomes the target. Black has six potential attackers. White will have a difficult time to defend the Pawn.

Black: Boer

14



14

White: Otten

Position after 10... NxP

B-B4;

QxN;

13. Q-Q2,

N-K4;

14. N-K1,

KR-Q1;

Now Black has the lonely Queen Pawn.

B-B3;

BxP;

Q-Q3;

P-Q6;

Black is able to advance the lonely Pawn. Now, the Pawn is a powerful weapon, restricting White's movements. Black soon obtained a winning position and won (0-1). Before you can attack a lonely Pawn, you must prevent it from advancing, usually by placing a piece in front of it. White was unable to do this effectively.

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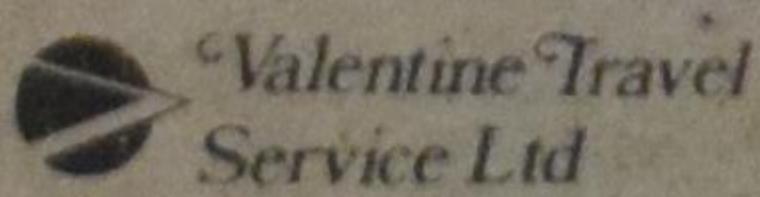
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## Nederlandse netheid velt bomen

In de komende winter zullen in Nederland enkele duizenden beuken moeten worden gekapt omdat ze in de afgelopen droge zomer onvoldoende voedsel hebben gekregen. Het gaat vooral om oude bomen, soms 80 jaar, op de zandgronden en langs wegen en lanen. Aldus het hoofd Bosbouw van de Heidemaatschappij, de heer Volmuller. Volgens Volmuller wrekt zich nu het Nederlandse netheids syndroom door het eeuwige bladharken. Daardoor moeten volgens hem veel bomen het doen met een grond die onvoldoende voedsel biedt en ook veel vocht verliest door uitdamping.

## Nederlanderschap ook voor Fries-sprekenden?

De Friese taal blijft in het nieuws. In het wetsontwerp dat het verlenen van het Nederlanderschap regelt, wordt van een aanvrager kennis van de Nederlandse gemeenschap en van de Nederlandse taal geëist. Twee medewerkers van het in Groningen gevestigde Instituut voor Taalintegratie hebben gevraagd hier Nederlands of Fries van te maken, omdat een buitenlander die goed Fries spreekt en geïntegreerd is in de Friese samenleving, niet in aanmerking zou komen voor het Nederlanderschap.

# Dutch

## Persoverzicht



Carl D. Tuyl

**D**e kersverse leider van de oppositie blijkt behept te zijn met een wat losse tong. Zijn opmerkingen omrent het gewicht van mijn favouriete minister Monique Begin waren, om het maar wat matig uit te drukken, allerminst beleefd. Mulroney is zijn carrière in de Kamer onder moeilijke omstandigheden begonnen. Trudeau suggereerde dat het parlement zich tot Manitoba zou wenden in een dringend verzoek voor meer ingrijpende rechten voor Frans sprekenden in die provincie. De P.C. kamerfractie is verdeeld over de zaak en Trudeau gaat uit van het aloude beginsel: verdeel en heers. Al dat geharrewar ging Mulroney natuurlijk niet in de kouwe kleren zitten, en hij miste een paar dagen wegens vermoeidheid.

**H**et Bureau voor de Statistiek in Ottawa zorgt altijd voor meer of minder interessante cijfers, en zo werd er deze week gepubliceerd dat er nu 24.889.800 Canadezen in ons land wonen. De mannen zijn in de minderheid want er zijn 300.000 meer vrouwen, en van elke tien Canadezen is er een met pensioen. De jaarlijks inflatie bedraagt 5.5% hetgeen de regering natuurlijk wijt aan haar loonpolitiek waar van verhogingen beperkt worden. Een publiek opinieonderzoek wees uit dat de meeste mensen denken dat dat lariekoek is, maar dat de meerderheid toch maar geen risico's wil nemen en de loonbeperkingen wil voortzetten. Een ander opinieonderzoek wees uit dat de meerderheid van onze bevolking graag een verandering van prime minister zou willen zien.

**D**e konservatieve nemen daar natuurlijk met groot genoegen kennis van en rekenen er maar vast op dat de volgende verkiezing in de zak zit. "Een kind kan de was doen," en voor die verkiezing hoeven we niet veel moeite te doen. Mondje dicht, niet te veel zeggen en we winnen van zelf, en zo is het voor ons uiterst moeilijk om eens goed te bepalen wat voor politiek vlees we in de kuip hebben met die Mulroney. Een punt van zijn beleid is om het nationale tekort weg te werken in 1990. Hij meent dat onze ekonomiese moeilijkheden een

gevolg zijn van, onder andere, het 31 miljoen tekort. De Minister van Financien, Marc Lalonde, heeft, zoals te verwachten stond, zeer afwijzend gereageerd.

**E**r wordt algemeen verwacht dat Robert Bourassa leider van de provinciale Liberale Partij zal worden in het congres dat volgende maand gehouden zal worden. Bourassa zet zich vooral af tegen de partij van ons allergeliefde Renee Levesque, die zijn volgelingen plaagt met mysterieuze zinspelingen op een eventuele aftreding. U weet zeker wel van wie hij dat

geleerd heeft?

**Z**alig zijn de vredestichters" zegt de Bijbel maar de troepen van de internationale politieke expeditie in Libanon hebben weinig vorderingen gemaakt in het stichten van vrede. Vooral de Amerikaanse mariniers hadden het hard te verduren onder artillerie bombardementen vanuit de omliggende bergen. Voor de kust liggende Amerikaanse schepen beantwoordden het vuur. Syrie heeft laten weten dat het tussenbeide zal komen voor de verdediging van haar Druzen bondgenoten als de Libanese

regering probeert een militaire oplossing te bewerkstelligen. Al dat nieuws komt neer op het blote feit dat in Libanon iedereen op iedereen schiet.

**E**en hoge ambtenaar van Buitenlandse Zaken in België werd gearresteerd verdacht van handel in hoogwaardige Westerse technologie. En in Polen zijn de mensen aan 't hamsteren geslagen omdat er verwacht wordt dat het levensmiddelenpakket aldaar tussen de dertig en veertig procent in prijs zal stijgen. Poolse politici wijzen Polen's weinig

benijdigenswaardige ekonomiese positie aan het beleid van de Verenigde Staten.

**E**r was een nog al heftig debat in de Verenigde Naties waar de Sovjet delegatie de Amerikanen beschuldigde het overkomen van Gromyko onmogelijk te hebben gemaakt. In verband met, en als represaille tegen het neerschieten van het Koreaanse vliegtuig hadden beide staten, New Jersey zowel als New York, de Russen inderdaad het landingsrecht ontzegd. Enfin, het debat liep zo hoog dat een hooggeplaatst

Vervolg op blz. 19

## ALS U ER NIET AAN DENKT KUNT U HET MISSCHIEN NOOIT MEER VERGETEN.



Er zijn enkele heel goede redenen om te stoppen voor stilstaande schoolbussen. Zoals bv. de straf voor niet stoppen, dat ook de inhouding van 6 punten zou kunnen betekenen, boetes tot \$1.000, en zelfs gevangenisstraf.

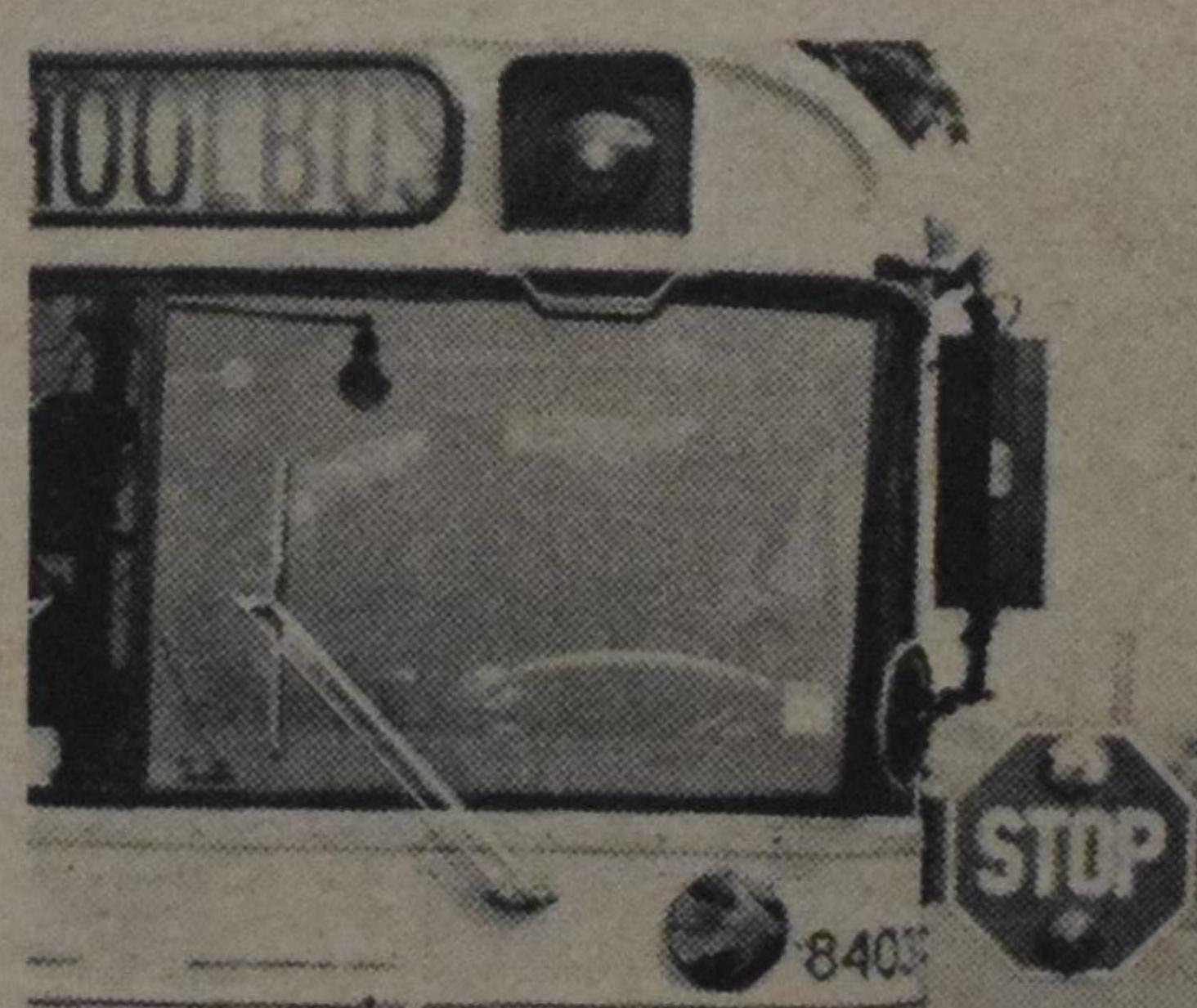
Maar de belangrijkste reden is eenvoudig deze: Uw fout zou het leven van een kind kunnen kosten. En zo'n fout is onvergetelijk.

Denk er dus aan, chauffeurs in beide richtingen moeten stoppen voor een schoolbus die rode knipperlichten aan heeft. En

chauffeurs die van achteren naderen moeten tenminste 20 meter (ongeveer 4 autolengtes) achter de bus stoppen.

En dit jaar is er iets nieuws waar u op moet letten. Elke schoolbus in Ontario is nu uitgerust met een ARM MET EEN STOPTEKEN dat automatisch uitgestoken wordt als kinderen op of uit de bus moeten stappen.

Dus let deze herfst goed op de knipperlichten en de stoptekens van schoolbussen. Neem alstublieft geen risico's met het leven van een kind.



## KUNT U HET ZICH VEROORLOVEN OM DIT TE VERGETEN?

Ministry of Transportation  
and Communications

 Ontario

James Snow, Minister  
William Davis, Premier

# Dutch



## Als je 't mij vraagt

Syrt Wolters

### Moeten we altijd "strategisch wijs" handelen?

Zoals we allemaal weten hebben we een nieuwe redacteur voor Calvinist Contact: Mr. Bert Witvoet. Hij stelt zich als zodanig voor in C.C. van 2 September. Van mijn kant: Aangenaam met u kennis te maken, Mr. Witvoet.

Enkele maanden geleden had ik het genoegen hem persoonlijk te ontmoeten. Hij heeft zelfs een nacht bij ons thuis gelogeerd. En de tijd die beschikbaar was voor praten hebben we volop gebruikt. In korte tijd was het al duidelijk dat we in heel veel opzichten wel aardig gelijk denken. Alleen op een punt bleken we vrij ernstig van mening te verschillen. Dat was ook al eens eerder aan het licht gekomen, toen de nieuwe redacteur nog aan The Banner verbonden was en hij zijn "Welcome to my Perch" artikelen schreef. Misschien kunnen sommigen lezers van mijn artikelen nog herinneren dat ik toen even met hem "slaags" geweest ben.

Nu ik Witvoets hoofdartikel gelezen heb, waarin hij zich voorstelt en uiteenzet hoe hij zijn taak als redacteur ziet, vrees ik dat ik waarschijnlijk nog wel eens een keer met hem van mening zal verschillen.

Ik kan onderschrijven wat Witvoet zegt in zijn hoofdartikel. Veel ervan is me recht uit het hart gegrepen. En met

verdiende instemming las ik paragraaf na paragraaf. Vooral als hij spreekt over het koninkrijk der hemelen hier op aarde. Het is ver weg en het is dichtbij, zegt hij. Ver weg omdat de zonde het uit ons leven wegdrukt en dichtbij omdat de Geest van Christus bij ons is tot het eind der tijden. Intussen mogen we het hele leven opeisen voor Koning Christus.

En dan volgt er een zinnetje, dat even goed weggeleggen had kunnen worden. Niemand zou dat zinnetje gemist hebben. Het springt ineens naar voren als een addertje in het gras. Witvoet zegt: *Natuurlijk in ons opeisen van het leven voor Christus moeten we "strategisch wijs" handelen. Waarom zouden we een hopeloze strijd voeren?*

Ik dacht altijd dat we "als kinderen" Jezus moesten aanvaarden. Alleen maar kinderlijk gehoorzaam zijn. Als de Christenen altijd strategisch wijs gehandeld hadden zouden er waarschijnlijk nooit brandstapels nodig geweest zijn.

Die twee kleine zinnetjes in het hoofdartikel verraden een pragmatisme, wat het Christendom in de geschiedenis vaak verlamd heeft. We hebben zo onze eigen uitwegen om niet gehoorzaam te zijn. Moeten we niet listig als de slangen zijn en voorzichtig als de duiven? En "moeten we niet eerst de kosten berekenen voordat onze vingers gaan branden? Dat pragmatisme heeft de kerk al heel wat ellende bezorgd.

Witvoet zegt in zijn hoofdartikel dat onze menselijke samenleving verschrikkelijk seculair is, d.w.z. wereldelijk, niet-kerkelijk. En, Christenen zijn ook door dit seculaire leven aangetast en verwrongen. Daar slaat onze redacteur de spijker precies op z'n kop. Wij Christenen hebben ons aangepast bij het seculaire leven van

de wereld. En dat is flagrant in strijd met de grondwet van het Koninkrijk Gods: *Heb God lief met al uw macht, al uw verstand en geheel uw wil en uw naaste als uzelf. Dat belijden we elke zondag als de samenvatting van de wet gelezen wordt en we zingen een passend lied als ons "amen" op dat gebod.*

Maar dat is op zondag. Zodra het maandag is vergeten we dat maar. Stel je voor dat je ook in de week zo je liefde tot God zou beleven. Dan zou menigeen onder ons al spoedig geen brood meer op tafel hebben. Al de "seculaire" organisaties zouden ons netjes boycotten.

Natuurlijk ook in de verhoudingen in het sociale leven moet de wet van Gods Koninkrijk geëerbiedigd worden, maar je gaat toch geen hopeloze strijd aanvangen tegen die grote organisaties: *Dat zou strategisch helemaal niet wijs zijn.*

Natuurlijk moeten we politiek de wet van het Koninkrijk hooghouden, maar ja, wat kun je doen in een land waar zelfs de Christenen geen besef hebben van Christelijk regeren? En is politiek niet de "kunst van het bereikbare"? Nou, daar past "strategisch handelen" precies bij!

Spreekt de Bijbel niet op bijna elke bladzijde van de eis Gods dat we Hem alleen maar ons vertrouwen moeten geven? Geen andere goden dan God zelf. Niet ons betrouwen stellen op iemand of iets anders. Alleen maar op Hem. En dan hebben we de belofte dat het eind goed zal zijn. Niet in de zin dat het ons altijd voor de wind zal gaan. Misschien komen er weer een stuk of wat op de brandstapel terecht. Maar is het niet rijk dat we dan de belofte hebben dat de kracht van Gods Geest zo sterk in ons zal zijn, dat we zelfs DAT aan kunnen?

De wereld zal dit "fanatisme" noemen. Godsdienstwaanzin. Christus noemt dat "kinderlijk, onvoor-

waardelijk gehoorzamen. Strategisch wijs handelen is een gelovige vreemd. Hij handelt als een kind dat zijn Vader volkomen vertrouwt.

Syrt Wolters

### Strategie is wel geoorloofd, zolang ...

Ik heb deze week in een antwoord op een brief dezelfde kwestie al behandeld, maar ik zal het weer doen in 't Nederlands.

Het schijnt wel dat dat ene zinnetje in mijn hoofdartikel voor misverstand vatbaar is. Wat ik bedoelde is niet wat mijnheer Wolters er uit haalt. Ik hoop tenminste niet dat ik het pragmatisme een steuntje in de rug heb gegeven.

Ik bedoelde dat er zo veel kwaad in de wereld is dat het onmogelijk is voor ons om overal de strijd op te nemen voor Christus. We moeten vaak een keuze maken. Nu, als dat zo is, dan mogen we toch wel een beetje strategie gebruiken? We mogen ons toch wel afvragen, waar kan ik het meeste bereiken voor het koninkrijk van Christus?

Zullen we al onze krachten en hulpbronnen in zetten voor het oprichten van een christelijke politieke partij, iets wat Mijnheer Wolters en ik beiden in principe wel zouden willen. Ik geloof van niet. We mogen ons verstand best gebruiken ook al moeten we kinderlijk gehoorzaam zijn. In Canada zit er niet veel toekomst in om een christelijke nationale partij op te richten, tenminste nog niet. Dat bedoelde ik toen ik zei, "waarom zouden we een hopeloze strijd voeren."

Maar als het gaat om gehoorzaam zijn of niet gehoorzaam zijn, dan mogen we niet letten op de kosten en dan mogen we ook niet over de toekomst in zitten..

Neen, Syrt Wolters, ik geloof niet dat we van mening verschillen. Redakteur

# UFFI

## Steunprogramma voor UFFI huiseigenaren Nieuwe afsluitdatum voor aanmelding 30 september 1983

Als uw huis met urea formaldehyde schuimisolatie (UFFI) is geïsoleerd en wanneer u federale hulp wenst moet u zich voor het einde van september bij de UFFI centrale aanmelden.

### Het UFFI Programma verstrekt

- recente medische en technische voorlichting in elf (11) talen
- een belasting vrije vergoeding tot een maximum bedrag van \$5,000

Voor verdere inlichtingen zich schriftelijk te wenden tot

UFFI Centre  
Hull, Quebec  
K1A 0C9

## Persoverzicht

Vervolg van blz. 18.  
lid van de Amerikaanse delegatie de hele Verenigde Naties uitnodigde om uit New York te verdwijnen.

**E**r zijn altijd individuen in de pers die vanwege hun excentriciteit de aandacht trekken. Mensen die gekke dingen doen, zoals we dan zeggen. Het zijn natuurlijk ook mensen die er voor zorgen dat we niet met zijn allen in slaap vallen vanwege de verveling. Dus van de week onze pet af voor George Meegan, die een flinke tippel achter de rug heeft, zo ongeveer van de Zuidpool naar de Noordpool. En een uitlevel met een lollipop voor de 87-jarige Aleandro Polverari die wel eens haarfijn wilde weten hoe dat allemaal met zijn begrafenis zou gaan en daarom met valse berichtgeving een soort generale repetitie organiseerde. Aleandro werd niet teleurgesteld, want meer dan tweehonderd vrienden en familieleden kwamen opdagen. Waarom doen

mensen zulke rare dingen? Ik weet 't niet maar een ouderling bekende mij eens dat hij altijd nog eens een keer in zijn pyama naar de kerk zou willen komen, zomaar om te zien wat de mensen er van zouden zeggen. Ergens willen we allemaal wel eens wat geks doen, maar we knijpen 'm hevig. Voor een tienduizend dollar kontributie aan de Zending zal ondergetekende zijn geheime neiging om iets geks te doen onthullen. Dit offer eindigt een week na de verschijning van dit nummer van C.C.



Consumer and  
Corporate Affairs  
Canada

Consumption  
et Corporations  
Canada

Canada

## Emotions

## A look at a common problem

**Freedom From Depression**, by James E. Johnson; published by Haven Books, Division of Logos International, Plainfield, New Jersey, 1980; 232 pp. Reviewed by Alan Vandermaas, M.D., St. Catharines, Ont.

This popular psychology paperback is basically directed to Christians, with the obvious aim to bring them closer to the healing power God provides through psychology for those who are depressed. It is easy to read and it held my interest most of the time. It discusses the many causes of

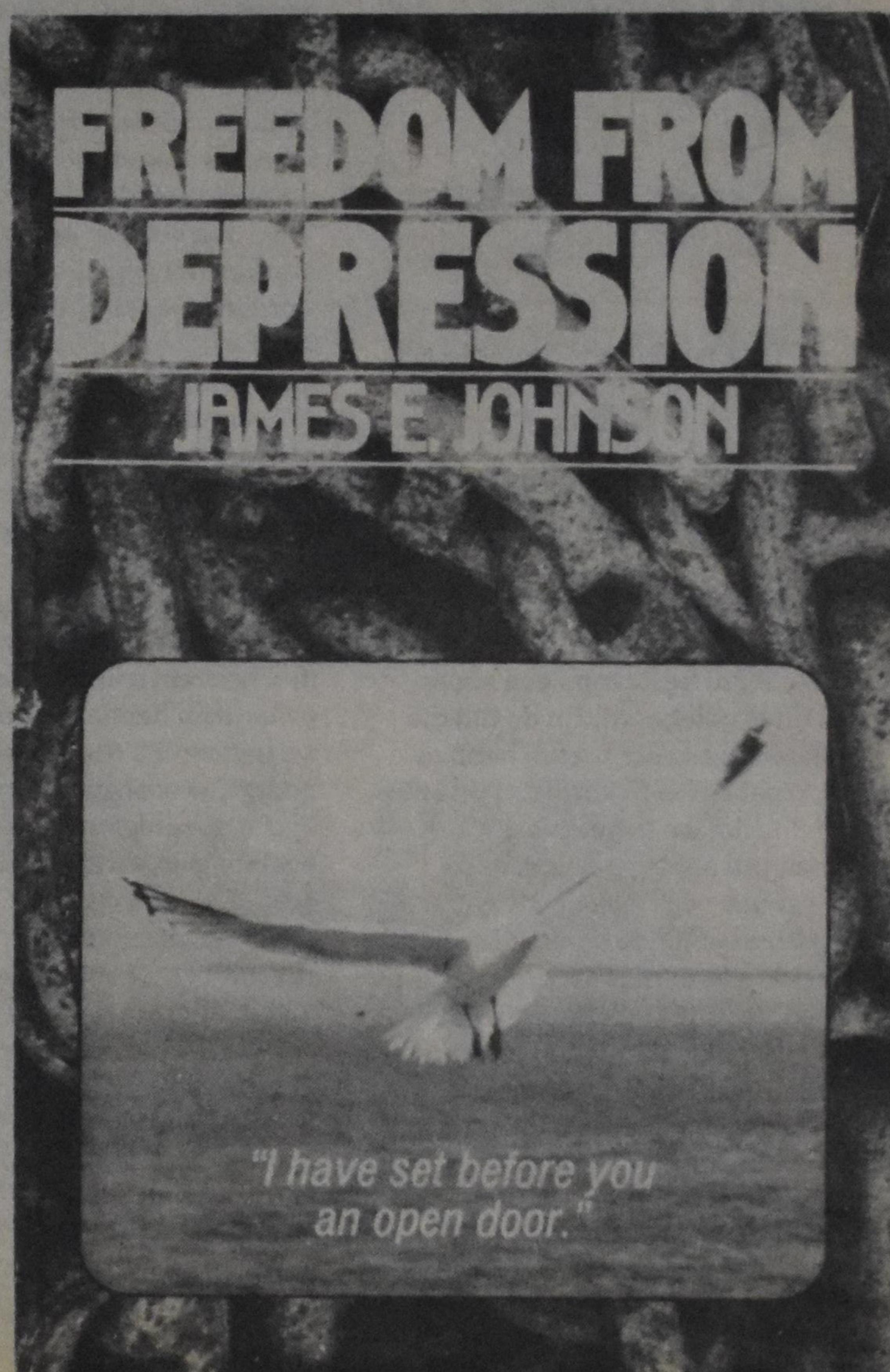
depression; first those within the person, such as how one deals with anger, guilt and fear; then the so-called outside factors, for instance retirement, changes at work, loneliness, having too many responsibilities, etc.; and lastly all kinds of family factors, e.g. a broken home or having two sets of parents after a divorce. Next the symptoms of depression are discussed extensively, followed by a section on what can be done for and by a depressed person.

The author begins his book by confronting the argument that good and "nice"

Christians should not be depressed, and he refutes it by showing that many faithful biblical characters suffered depression. Throughout the book he refers to persons from the Bible, especially Job, to illustrate or clarify a point he is making. Here then is a Christian psychotherapist or counselor who emphasizes that psychology has a place for Christians also, and that it addresses itself to questions that cannot be answered by, "You should have more faith."

Yet, on further reading I noticed that this book hinges on two contradictory ideas. On the one hand Johnson seems to see depression as a mental condition which needs the tools of psychology for its healing; tools which God himself has made available in the unfolding of His creation. On the other hand, there are pages that say: if you read the Bible well and apply what God says and does to his depressed children you won't get depressed; or, if you are you will come out of it. This would be like following Paul's advice to Timothy in medical matters and take wine for stomach trouble, which we now know to be about the worst thing to do. The attempt to build up a Christian psychological approach to the treatment of depression by using bits and pieces from the Bible that seem to fit, comes to its worst when Johnson explains Job 40:7 as God saying to a depressed person: "Grow up! Stop acting immature!"

In my opinion this contradiction stems from the fact that Johnson, in his search for a Christian approach, adapts psychology to the Bible, instead of seeing it as an aspect of God's creation order, with its own (internal) God-given structure by which it operates. This



structure finds its connection with the Bible in that it is rooted in the central love commandment, to which it must always refer. This structure itself is, however, not given in the Bible, but is part of God's creation order and comes to us in God's time, as His creation unfolds before us. However, this is not the place to expand further on the nature of Christian counseling.

I found chapters four and

five the best in the book, and

excellent at that! They deal

with perfectionism as a cause

of depression within families,

and do so in a practical and

compelling way, from which

many lessons can be learned. When Johnson says, "don't be afraid to praise your children", my thoughts go back and I wish I had really understood the truth of that statement when my children were small.

There are other points in this book with which I do not entirely agree. However, if its main purpose is to familiarize the reader with what depression is and what can be done for it through Christian counseling, this purpose, I think, has been fully achieved by James Johnson in an attractive way.

## What is Righteousness?

*Blessed are those who hunger and thirst for righteousness...*  
Matthew 5:6

In the Bible the word "righteousness" has a variety of meanings. They are all closely connected. Yet they differ.

There is first the way in which Paul uses the word. Then it has a juridical connotation and points to God's acquittal of sinners. Blessed are those who hunger and thirst for that.

Often the word is also used in an ethical sense. Both in the Old and the New Testament the word characterizes people who live in obedience to the law. We could think of what is said of Zechariah and Elizabeth: "They were both righteous before God." This means that they were pious people. In that way Jesus said to his disciples that their righteousness should exceed that of the scribes and the Pharisees. Those who hunger and thirst for such a life are blessed also.

There is a third meaning of the word. That is the righteousness which God will reveal when one day he will straighten out all things. On that day he shall unmask all injustices and vindicate his elect. He shall do away with all that is crooked and righteousness shall prevail. Those who hunger and thirst for that shall share God's blessedness in full.

The last meaning of the word is the widest. The former two are included in it. We should realize that we may not think of this only in an eschatological way. We live in an unjust world with all its consequences of pain and sorrow. In the Christian life there must be a hunger and thirst — and therefore also an action — for justice in personal relations, in communities, in countries and in the whole world.

It should not be a man-made justice according to humanistic standards, but a God-centered justice, based upon the Scriptures, which we have to propagate.

By doing this we will already now experience a small beginning of the satisfaction which Jesus promised in this beatitude, and complete satisfaction on the day of his return.

Rev. Henry Van Andel

*Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC*

## Charities

## Who to give to?

**Your Money/Their Ministry**, a guide to responsible Christian Giving. Edward J. Hales and J. Alan Youngren, 1981, Eerdmans and Oxford University Press; pb., 113 pp., \$5.50. Harry Houtman, Toronto, Ont.

The authors discuss ways and means of evaluating your charitable giving by evaluating what your charities are doing. It is a guide that helps you ask the right questions from the charities you support so that you will be able to see clearly how responsibly your money is used.

Several chapters at the end summarize the replies

received from some 36 large and well-known U.S. charities and reveals how much information is available.

The book is meant as a do-it-yourself guide on asking questions. Does the charity have its books audited, and are the audited statements available on request? Does the charity have an independent and responsible Board of Directors? Do the employees also have voting power on the Board? How many relatives are on the Board? Does the organization have a clear statement of purpose? What about a statement of belief or principles. Answers that satisfy you are a good indication that your involvement is a responsible

decision.

Certainly recommended to churches and individuals who make donations to charities with which they do not have firsthand or personal experience.

## Agenda

for the

Council of CRCs  
in Canada

scheduled to meet in Burlington in November, are available for \$1.50 from

CCRCC, Box 5070  
Burlington L7R 3Y8